BHAGAVAD GITA
AND
MODERN LIFE

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K. M. MUNSHI

BHARATIYA VIDYA BHAVAN
CHOWPATTY, BOMBAY 7

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FOREWORD

These lectures were delivered as Bhagavad Gita lectures in the Gita Vidyalaya, Bharatiya Vidya Bhavan, during the years 1944-45, 1945-46 and form the first part of the series.

I have no pretentions to being a scholar or a deep student of philosophy or even of Gita literature which is as vast as the ocean. I have used the Gita together with Patanjali's *Yogasutra* as a scripture, to be accurate, a *svadhyaya*, sacred recital. I have tried to study yogic methods, and retreated from them possibly because I never could develop the necessary strength to pursue them with concentrated vigour. And yet these two scriptures have helped me throughout life, in trials, in suffering, in defeat and in success. These lectures are merely the result of a lifetime of appraising the principle of the Gita on the touchstone of experience of a man of whom it could be truly said that the world was too much with him.

Three years ago I collected quotations from my diary and published them under the heading "Bhagavadgita—an Experiential Approach". These lectures, however, cover a much wider and different field. I have not only tried to place my points of view about the *Bhagavad Gita* but added what I have learnt from the continuous study of yogic methods and the scrutiny of the lives of great men in the light of the truths which I have found in the Gita. I believe that unless the eternal truth underlying the Bhagavad Gita is utilised to shape life in all its modernity and richness, it would be impossible to bring the modern mind to appreciate the beauty and grandeur of the absolute integration of human personality, for which the Gita provides the perfect guide.

Time permitting, I hope to complete this series of lectures.

K. M. MUNSHI

10-6-1947

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LECTURE I

PLACE AND MEANING OF THE GITA

I have great pleasure in announcing the opening of a new department of the Bharatiya Vidya Bhavan. During the last five years the Bhavan has opened many departments. But the fact that the Bhavan is able to open the Gita Vidyalaya today, fills me with great pleasure. Our other departments are static; this one is dynamic. The others deal with knowledge alone; this will deal with knowledge transmuted into inspiration and action, which is the essence of *Bhagavad Gita.*

I

I ponder, and ponder again, over the phenomenon that is India; not the stretch of square miles, but the living, throbbing entity created by the will and imagination of millions through many centuries. This Bharatavarsha or Aryavarta was born when Vasishtha and Vishvamitra sang on the banks of the holy Sarasvati, when Parashurama led the Aryans to the banks of Narmada, when Agastya and Lopamudra crossed the Vindhyas and the Seas, when Bharata held sway and gave his name to this land. It was in sturdy existence at the dawn of what is called the "Historic Period" in the narrow sense.

During this dawn, placed between the seventh and tenth century before Christ, waves of intense activity passed over many lands where man had emerged from the Bronze Age. Confucius taught in China; Zoroaster gave a new creed to Iran; Jews in Babylonian captivity developed their faith and toughness; Greece emerged as the pioneer of European culture; and Rome was founded.

At this time a highly complex civilisation and a noble culture had been flourishing in India for centuries. Empires had been founded. Literature and philosophy had come into being. Life had been well lived and deeply pondered over. A well-knit social system, 'Varnashramadharma', had been evolved through racial and cultural adjustments India was not young. She had emerged into a 'full panoplied' manhood. She had reached the height of culture accessible to man. Pataliputra was forging an empire. Thought, expression and social adjustment were fast developing to produce, within a century or two, Manu's laws, Buddha's thought, Panini's grammar, Bhasa's drama and Kautilya's political technique. And above all, Shri Krishna had already lived and taught and had left the most vital of legacies in the *Bhagavad Gita* : not the *Gita* as we know it, but the original form in which it was planned.

All the forces working to create this living entity of Aryavarta were denoted by the comprehensive term 'Dharma' : a term which was represented by concentric circles of beliefs, traditions, practices and duties, conceived as each owing its resilience to the impelling force of its inner circle.

Twenty-seven hundred years have rolled by. Egypt of the Pharoahs, Greece of Pericles, Iran of Darius and Rome of the Cæsars are dead ; their life and culture, mere materials for scholarly research. But India has stood the shocks of time. Manu, Buddha, Panini, Bhasa and Kautilya are still living influences operating on life ; Shri Krishna's exhortation to Arjuna still inspires the thought, hope and conduct of millions.

In this sense India is unique. Conquerors have, no doubt, come, seen and conquered. Brute force has time and again overwhelmed her. But in spite of it she has lived a life of unbroken continuity throughout the historic period on the lines she planned before it. Bending, she is yet unbroken. Long enduring, she still triumphs. Empires have grown and withered ; India retains the vigour of an undying life.

II

Our modern notions of history, progress and evolution have provided us with faulty standards for the vigour and growth of nations. We are taught to measure by short scales of time; by the testimony of evanescent material prosperity; by the test of temporary mastery of the art of human destruction. But when we look beyond this limited measure and glance through the corridors of time; the need for revising our shortsighted criterion of vigour and youth becomes imperative.

The greatness of Iran, of Greece, of Rome and of Byzantium faded away in a few centuries. The world importance of modern France lasted from 1648, the Treaty of Westphalia, to 1942, a matter of three hundred years; that of Britain began with the Seven Years' War. The world record of China and India is one of millenniums. The world importance of nations in the long run cannot be measured in terms of the men it butchers in battle, of the wealth it robs others of, or of the destruction it brings to civilisation. It has to be reckoned in terms of the knowledge, beauty and culture it contributes to man's possessions in his journey towards self-realization; in the strength, tenacity, and resilience it develops in defeating the forces of disruption and annihilation; in the vitality it conserves to enrich man for a higher destiny.

India's world importance cannot be judged from her political setbacks, in her apparent helplessness in this period or that. As is with man, so it is with nations. He alone lives who is overborne, and yet yields not; who is enchained and yet remains his own master; who would die rather than submit in spirit. Such a one is the conqueror, for he has chosen not to surrender, and yet survives.

As we look at the long career of India through the historic period we see it fall in three distinct stages. The First Stage can be traced from the chalcolithic civilisation of the Indus Valley, when the country worshipped Shiva, the Pashupati, in the Yoga pose five thousand years ago; through the fresh young life during the age of Rig Vedic Mantras, the vigorous youth of the times of Janamejaya Parikshita, through the unbroken continuity during the Age of Imperial Unity (c. 700 B.C.-320

A.D.), the Classical Age of the Guptas (A.D. 320-750), the Age of Imperial Kanauja (750-1000 A.D.) and the Age of Imperial Disintegration (1000 to 1300 A.D.) at the end of which the Sultanate of Delhi became an imperial power in India.

During this period of about three millenniums, barbarian inroads time and again disturbed the even tenor of its life. But the breach was healed no sooner it was made. Foreigners and foreign influences were absorbed. Adjustments were rapidly made. India throughout continued as a living unit, created and sustained by tradition, culture and the collective will forged by generations.

During this period Dharma was indissolubly related to Aryavarta. Wherever Dharma prevailed, there was Aryavarta without any frontier, geographical or political.

At the end of the twelfth century the Second Stage of India's career began. Central Asian hordes flung themselves on her to burn, to loot, to rape. Indians, who only knew the wars waged according to the laws of Dharma, were staggered by the scorching violence of the totalitarian wars forced on them. But they did not yield, even when force of arms failed them. They mobilised defensive resistance in other spheres of life. The force of barbarous onslaught was, in consequence, broken up. Alien rule was segregated into the narrowest limits. Inviolable defences—psychological, social and religious—were raised against surrender. The history of the Age of Resistance from 1300 to 1526 A.D. gives an emphatic lie to the suggestion that India was decadent. Her culture was alive, vigorous. Where expansion was impossible, preservation was achieved.

The Central Asian upheaval which under the banner of Islam over-ran three continents during the Age was a volcanic catastrophe which destroyed cultures and nations indiscriminately. India survived ; the vitality of her culture saved her. By 1600 A.D. she had segregated, guarded off, absorbed or diluted all alien influences. She had energised life under the inspiration of the Bhakti movement and a literary and aesthetic

Renaissance. Her social and psychological defences had been impregnable.

The beginning of the Third Stage may be traced to the end of the seventeenth century. By about 1700 A. D. Ramdas had inspired Shivaji to lead Maharashtra on the pathway of imperial greatness ; the Gurus of the Punjab had raised the banner of unflinching resistance ; Rajasthan had resumed defiance ; an expansive mood was in the air. But before India could reap the harvest of this upsurgence, fate fastened on her the political and economic serfdom of Britain. Undaunted, this upsurgence spread in different channels, in unexpected forms and quarters. The Great Indian Revolt of 1857 had scarcely subsided when the vitality of Aryan Culture began to assert itself. Dayananda Sarasvati, Ramakrishna Paramahansa, Vivekananda, Tilak and Arvind Ghose, Malaviyaji, Tagore and Gandhiji represent, each in his own way, the high water mark of its progressively expansive attitude. Through the British Universities, established to train Indians to subservient careers under foreign masters, it forced its way as the Sanskritic revival and a national awakening. Though disarmed after 185-, it projected the urge for self-realisation into unarmed national conflicts, which saw their climax in the Satyagraha movements of the last twenty-five years.

Even in political bondage, India, today, stands unbowed, a symbol of ardent will to freedom. The most vital of her cultural forces are still in operation, expressing themselves through collective action to attain the full measures of self-realisation.

III

This India cannot be measured by population, area or comparative wealth tables. She cannot be understood by the western slogans of her political parties. For, this India—rather this Aryavarta—is not merely physico-economic ; has never been. It has been welded into existence by the wills of millions from the beginning of its history. They have woven and are weaving round her hills and rivers the memories of scared traditions; round her plains and fortresses the fragrance of imperishable heroism. They have invested her social system with unbreakable resilience. They have enshrined the spirit of her culture in literary and aesthetic achievements of rare beauty. They have raised a fabric of religious, philosophic and ethical systems of unparalleled depth and tenacity.

Inside the outer circle of these tangible manifestations there are inner circles less tangible but more potent; the still inner circles of strength and vitality which provide the motive, the urge, and inside them all, the Idea. These are the perennial springs of life which integrate the outer and tangible elements time and again. Behind the words and achievements of a man we can always trace the personality; behind the personality, the grace, strength and harmony of outlook; behind them, the dominant motive, and still further the Idea which impels the motive, harmonizes the personality and gives to the words and deeds a living influence. Similarly, behind the social, literary and aesthetic achievements of the Aryan Culture stands the influence of two immortal works: the *Mahabharata* and the *Ramayana*. And behind their influence the inspiration, which through a hundred varying channels has been given by the undying message of life given by Shri Krishna in the *Bhagavad Gita*.

In that little book has been kept alive the flame of unbending and defiant manhood, which can challenge defeat and death and the gross materialism with which the modern West has poisoned the world. If the two immortal epics, through a multitude of forms and influences, have provided the content of our collective Unconscious, *Bhagavad Gita* has been its supreme urge. "The knowledge of its teachings" said Shankara in the 7th century, "leads to the realisation of all human aspirations". Tilak saw in it 'knowledge untouched by Time', the only gospel of Life. Arvind Ghose called it 'the world's greatest Scripture; a powerful shaping factor in the revival of a nation and a culture.' Gandhiji calls it the universal mother ; every moment of his life is a testimony to its undying vitality. To everyone, high and low, it carries a message of new life. Even for me who is of the earth, earthy, the *Bhagavad Gita* has been a pillar of fire leading from darkness unto life : often shrouded ; sometimes fitfully visible but of light, dim and wavering ; on rare occasions, vivid and of flaming beauty. Like unto the sun, its influence has infused, created, stimulated life ; destroyed the germ of decay and death ; created and reintegrated fresh life to suit new conditions.

It is not a scripture of the next world, nor of asceticism, nor of inaction. It is an intensely human document ; a guide for every human situation. It urges upon man in the thick of life's battle to shed his limitation and by self-discipline attain the dimensions of Divinity. It is a gospel which teaches the Life Triumphant, whereby man, in life, may attain the proportions of God.

IV

Its central Idea is that God descended into the mortal frame as Shri Krishna and through the inspirations of the *Gita* taught Arjuna to know Him, come to Him and *be* Him. This Idea has been the most precious possession of India ; and it has been accessible to all men irrespective of the bonds of race, sex, or latitude. Did not Jesus say : "I and my Father are one. . . . The Son can do nothing for Himself but what He the Father does ?" And are not St. Augustine's Confessions the living expression of the surrender which Shri Krishna enjoined in the *Bhagavad Gita* ? In India this Idea has not been confined to a few gifted mystics as in other countries, but it created the whole feature of Aryan Culture. It is distinctive of Aryan Culture ; it finds no place in the Semitic Culture, certainly not in the godless culture of the modern West. India, therefore, has survived because millions in this land, inspired directly or indirectly by the *Bhagavad Gita*, have age after age tried to capture It afresh by personal experience.

Dharma, the science by which the Idea can be worked out in life, is universal too, for it has an appeal to all men in all conditions.

What is this Dharma, in its ultimate meaning and content, which has shaped our destiny in timeless ages, of which the history of India and of mysticism all over the world is a running commentary?

This Dharma is not a religion, nor a dogma. It is the Law of Becoming universal, all-pervading. Whoever does not follow it, is against it. Where it prevails, no bonds of race or clime or time exist. Where it does not, evil *is*, and must be uprooted. There can be no compromise.

Dharma is not airy nothing, without an instrument of effective outspread As I see, this Dharma is threefold : Yoga, the law of Becoming ; Aryavarta, the base ; and *Bhagavad Gita*, the Word.

Perfection which the pursuit of Dharma brings is not an accident ; it rests on unalterable law.

Man's attainment of Godhood in life is not a myth, nor a pious hope, nor even an accident. It rests on unalterable Dharma.

I. Yoga, the Law of Becoming, is eternal, all-pervading. Man is God ; only he knows it not. He loves, he fears, he angers. In so far as he does so, he is weak, ailing, miserable. In reality God lives in him, he lives in God.

Man is perfect ; he is free. He is imperfect only because his illusions and weaknesses chain him to the bondage of attachment, fear and wrath. If he sheds them, he is Perfection.

This Law is ineluctable like the Law of Gravitation. As the apple falls off the tree it is drawn to the earth, not away from it. So it is with this Law.

Whosoever realises Truth, his work shall bear immediate fruit.

Whosoever realises Non-Violence, to him shall men come, shedding their hostility.

Whosoever realises Non-Stealing, to him shall come wealth.

Whosoever realises Non-Waste shall obtain the vigour that fades not.

Whosoever gives up possessions shall know the how and wherefor of his life.

This Law is the law of freedom. Whatever enables me to drop attachment, fear, and wrath teaches me the Truth that God abides in me.

This freedom can come only if I realise that mind is Life. It is the Reality. It alone is the cause of freedom or bondage. But for attachment, fear, and wrath the mind would know no slavery. It is free, invincible. Fear and anger are not realities. When you feel lured, afraid, or angry, you are the victim of an illusion. You are only imagining yourself what you are not.

Concentrate on the Reality ; on the perfect, the free, the invincible Mind. That's the way of Yoga. Conquer all distractions—slowly, sternly—till the Mind is a flame which flickers not by a breath. Abide in God, which is Freedom, till God abides in you. Then you are Yourself. You are God.

II. History has proclaimed that the Base of Dharma is Aryavarta. India is its ancient home. Dharma was born here. It was taught here. It was practised here. Here lived and taught Shri Krishna and Vyas, Masters who taught the Dharma and made it the heirloom of ages. Men for millenniums have lived and died for it. From Amarnath to Kanyakumari, from Dwarka to Kalighat, the land has been sanctified by it from the beginning of time. It is Aryavarta, for here Dharma rules ; here it upsprings, again and again, even if error and sin stifle it for a time. That is why India lives.

Aryavarta is not a mere geographical expression ; nor a mere political entity. It is made by the spirit of man ; it is undying, ever young. Whoever stands for Dharma, lives for Aryavarta. Whoever lives for Aryavarta, works for the Dharma.

India is the Motherland of those who see and follow the Dharma. The worship of Aryavarta as the Mother is the first step in realising Dharma, for stepping out of bondage on the pathway to Godhood. They are not of us, who are not capable of this worship Whoever believes in the Mother can have no truck with those who deny it. For one is Dharma, the other adharma.

III Those who dispute this Dharma, deny the Law Eternal. They, being God, deny their Godhood. Like lunatics, they know not themselves. They make the world hideous with their squalor, with their irresponsibility. They have to be treated : cajoled, healed, educated, trained.

Dharma cannot be maintained or realised by sermons. Aryavarta cannot be preserved or purified by mere talk. To preserve and maintain Dharma there is only one instrument : the Word. There is no second.

The vehicle of Dharma is the Word : the Word of those who have known and realised it ; of men who have been Masters. Of Masters there have been many, who have left us the legacy of the Word. Its essence is the word of Shri Krishna, *Bhagavad Gita*, the Inspired Word. It has spread the message through the ages to mid-East, to the Christian mystics, to the modern thinkers whose vision is not blurred by a materialism that leads men to barbarity.

The Word has preserved Dharma. With its aid shall Dharma triumph.

Fling the chaff away ; make the Word your own. Read it, master it, repeat it, fill yourself with it. Let it be your guide in darkness and in light. Let it tell you of immortality. Let it soak into your sub-conscious self, till you become one pointed—Dharma-pointed—till lure and fear and wrath drop away from you. When the Word possesses the heart, its portals shall open. Unto such a heart alone shall come the Truth which is God.

But the Word is not a mere sound ; nor a sermon either. The Word is the life which unites the mind with the act. The Word makes the mind strong and free ; it transmutes the mind into act. By it the mind, word, and deed of man become one compact unit. With these united, man becomes the instrument of God. Such a man, the Word impels to action, ceaseless action, in the living present.

Do not fear defeat. Fear is an illusion. The illusory values of men make defeat a thing to be feared. A man, free with the freedom of God, does not win or fail like mere men. He is never vanquished, for lure, or fear, or wrath, no longer misleads him.

An apparent defeat rekindles the fire of Dharma, makes the worship of the Mother more real, the service of the Word more zealous. Defeat segregates the dross from the gold, enhances the strength and reanimates the faith in one's Truth.

The man who needs approval for his faith in the Dharma, or success to brace him to work, is not on the path of Dharma. His only escape is the *Gita* repeated again and again, till the mind is refreshed from that well-spring of immortality.

The Truth, born of the Word, is compactness of mind, word and deed voiced in ceaseless self-expression : Dharmayuddha, the grim battle of Dharma, as Arjun agreed to fight when Shri Krishna taught him the *Gita* ; Satyagraha, not of the politicians, but of the Masters.

When the mind, word and deed become a unity, a mysterious stream of faith arises. The flame of spiritual enthusiasm rises skyhigh. The valour of the soul is ruffled by a heroic tumult. The Word, transmitted by faith, becomes a living ideal of Dharma, ever conquering though ever unattainable, lifting the inert world towards Dharma.

Do not falter, when faith fails you ; drink at the fountain of the *Gita*. Do not hanker after tangible gains ; if you do, lure and fear and wrath will darken the mind ; your Godhood will be clouded by imperfections.

In widely separated countries under different skies, the banner of Truth has been kept alive at all costs. In all cases, it has animated enthusiasm for the unattainable ; and lure and fear and wrath have been the common enemies.

The world can only deny external recognition. For him whose life is consecrated to Dharma, the greatness of God is a living experience of reality. His ardour alone creates his world. There is no defeat over which his will cannot triumph, no sorrow over which he cannot soar. If he wills the unattainable Dharma, he will be stronger than Destiny ; for God would have lived in him.

But such *willing* is individual. Whosoever that follows it, must escape the all-pervading insanity of collective thought. Whosoever that follows Dharma must be indifferent to praise and blame.

When you make the mind your own, you will find that there is no truth except the Dharma ; but in its application, there is no formula which one man can teach the other. Nothing is rarer in man than an act of his own. All our acts must be ours—in pursuit of our Truth. In our own individual Truth should we be prepared to die.

Let not our unity of thought and deed in pursuit of Dharma and created by the Word be disrupted by a will that wavers. The maelstrom of epidemic falsehoods will suck us in if we do not stand true to the Dharma.

For, Dharma is Life ; the Mother is its receptacle ; the Word, the *Bhagavad Gita*, is the flame which makes it live.

LECTURE II

THEREFORE DO THOU RESIST O! ARJUNA!

Of books a few only attain the position of classics. Of them, not more than half a dozen have come to be accepted as Scriptures. Of such Scriptures, the pre-eminent is the *Bhagvad Gita*—this incomparable converse between God and Man. Edwin Arnold called it *The Song Celestial*; Humboldt characterised it as "the most beautiful, perhaps the only true philosophical song in any known tongue." The reasons for its preeminence are many.

It is composed by Vyasa Dvaipayana, the author of the *Mahabharata*, the poet of poets and the first and foremost prophet of the human race.

Its teacher is Shri Krishna, the one who incarnated the Manhood Triumphant; Him whom generations have worshipped as God Himself.

This gospel has given more than human power to countless men for the last twenty-five hundred years; to Shankara and Ramanuja; to Vivekananda, Lokmanya Tilak and Gandhiji among the moderns.

It has also provided the inspiration to immortal works like the *Bhagavata* and Tulasidasa's *Ramacharita Manasa* which have shaped and strengthened the eternal edifice of Indian culture.

And it has a universality which embraces every aspect of human action, suits and elevates every stage of human development.

Yet the modern educated mind in India is a timid mind. It has a subconscious feeling that if it is found relying too often on the *Gita*, the possessor—the arrogant modern—will be classed with the superstitious, the weak, the outworn. It is a real fear amongst us. But if India is to continue its triumphant march to world influence, the fear must be cast out.

St. Paul in his letter to the Romans said: "I am not ashamed of the Gospel of Christ." Why should anyone be ashamed of the Gospel which Shri Krishna taught mankind? No man is ashamed of his learning, of his artistic gifts, or of displaying power, however little it be. Why should he be ashamed of openly confessing the real source of power, the power which strengthens everyone when he is feeble, inspires him when he is weak, upholds him when he is strong?

When all resources fail, then through the words of the *Gita*, God speaks:

> Yield not to impotence, Partha.
> It befits thee not.
> Shake off this wretched faint-heartedness.[1]
> Stand up, Oh, harasser of foes.

Then fear flees. Then we recover 'ourselves'; and like unto Arjuna each of us can say, inspired:

> Here I stand firm; my doubts are fled;
> I shall act as Thou biddest.[2]

The more desperate the situation, the greater is the power which the *Gita* reveals. This has been the experience of the strong. Why should it not be the inspiration of us, the weak?

The strength which the *Gita* gives does not lie on the surface. It lies in real personal power; not like the power of the worldly, in apparent glitter and domination. It is the power that makes everyone to whom it comes a little more of himself. By and through it, the weak become strong; the shallow, deep; the voluble, silent; the insolent, humble; the wasted, effective. It gives the power of God to everyone that believeth; the power 'to arise and win glory, to overcome foes and to enjoy Kingship': a power, higher than which no man acn covet or gain.

II

The secret of the power which the *Gita* possesses is that Arjuna—the centre of the creation—to whom it is addressed, is just an ordinary good-natured man with high aspirations, just plain you and me or any one else ; the average man with fundamental strength and weakness of all ages and climes. That makes the *Gita* a universal gospel, a human document containing the message of life which appeals to all irrespective of age, race or religion.

This universal appeal is possible because human beings—the Arjunas of the world—are fundamentally identical. Their everlasting problem and ultimate destiny is the same notwithstanding differences of temperament and situation.

Arjuna faces a difficult situation, when his heart fails him and his limbs grow faint ; when his mouth is dry and his body shivers ; when his hair stand on end ; when he cannot stand and his brain begins to reel.[3] He is afraid of consequences.[4] He cannot decide what is right and what is wrong. He is afraid of evil and longs to master it.[5] He wants to do his duty but knows not what it is.

In the moment of action weakness overcomes him. He would like to give up fight.[6] He would like to relinquish worldly conquests even if they could give him the triple crown of the three worlds.[7] He would be happier by unresisting surrender to circumstances. He is in despair. This mood of despair is a universal heritage. Every one of us, great and small, has passed through it. Haven't we asked ourselves again and again the same question as Arjuna did ?

> I want no victory, nor sovereignty nor joys.
> What have I to do with power,
> With joys, with life itself ? "[8]

Arjuna has no arrogance ; certainly not the arrogance of the modern man, blinded by the vanity of his own perfection. He is the honest man—humble, sincere. He wants to learn, to understand, to follow, to find his duty and become something better than what he is. He confesses that he does not clearly see how his grief can be dispelled, for he knows not where his duty lies.[9] He has complete faith in Shri Krishna, his guide, philosopher and friend. He tells him humbly :

"I am Thy pupil ;
Teach me ; I come to Thee."[10]

III

To none but such a man does aspiration come. This faculty of surrendering himself makes the true aspirant, the man who feels weak but wants to be strong and is willing to follow the master. The arrogant man who thinks that he needs no help, and is not capable of cofessing his imperfections, is not an Arjuna. For him there is no hope, no higher life.

With scorn and contempt Shri Krishna rules out the possibility of those who are born with 'devilish gifts' coming to Him. Hypocrisy, pride, arrogance, wrath, cruelty and ignorance—these are the qualities of the man with such 'devilish gifts.'[11] For them there is no gospel which can lead to higher life.

Arjuna, as Shri Krishna assures him, is born with "gifts divine."[12] The children of wrath, on the other hand, know not when to act and when not. Unclean, they know not right conduct nor truth. To them the world is truthless, without a moral basis, godless. Lust, to them, is the parent of all creation.[13] Such men we meet every day ; but they are not the creations of only the modern world. Charvaka's message is an old one :

Drink, drink
And drink again
Till to the ground you fall ;
Rise again and drink
Then shalt thou be free
From the bondage of birth.[14]

His followers have existed since the beginning of human effort to rise higher, but only as stumbling blocks.

Such lost souls, with vision dim
Like determined foes
Come forth with cruel deeds to destroy the world.
Quenchless are their longings.
By fraud, conceit and lust,
They live inspired and strive
Deluded, grasping lies for truth,
Bound to vows impure.
Engrossed in ceaseless worries are they
Till they die ; satisfying their desires their only goal.
Enmeshed by a hundred fetters of hope,
Steeped in desire and wrath,
They seek but to gather wealth
By unjust means,
Bent only on satisfying their lust.
" See what I have secured today " they say,
" On this is my mind set next,
Already this much is mine ;
This much more shall be mine hereafter.
This enemy have I slain today ;
Those others I shall slay anon
I am the lord ; I enjoy as I like.
Successful, strong, and happy am I.
I am high-born, wealthy
Who else is there like me ?
I shall offer sacrifice ;
I shall scatter gifts, rejoice."
Deluded by ignorance, maddened by fancies,
Caught fast in delusion, they,
By sensual pleasures dragged
Rush headlong into Hell.
Such cruel men of malice, most vile of men
I hurl back again in other godless wombs.

Deluded fools,
Birth after birth passing through godless wombs
Never do these come to me, Oh ! son of Kunti !
They wend their way to the lowest of low conditions.[15]

Just as the men of 'devilish gifts' descend lower and lower, Arjuna, the humble aspirant, rises higher and higher. Arjuna is humility itself. When Shri Krishna stands and reveals to him his cosmic form he is filled with reverence.

"Hail, hail to Thee a thousand times,
And yet again and again
Hail to Thee."[16]

Without such reverence no man can rise to godhood. Arjuna is apologetic.

"Deeming Thee my comrade
Have I spoken rude things to Thee.
Not suspecting Thy greatness,
I have slighted you
In jest, or play or out of love
Resting, sitting or eating,
Alone or in sight of men.
For this I crave Thy forgiveness, Oh ! Immeasurable."[17]

And even at the end he soars not on the pinions of pride.

"Destroyed is my delusion
By Thy grace, Oh ! Achyut, I have gained wisdom.
Here I stand firm ; my doubts are fled
I shall do as Thou biddest."[18]

Even at the moment he is expressing his devotion through an act which establishes his identity with God, he remains but an humble instrument.

IV

The *Gita* is not given to Arjuna to enable him to escape from the evils of life ; nor as an intoxicant to drown its miseries. It is an eternal message of achievement given by the royal sages of yore like Ikshvaku and Manu ;[19] by the strong to the weak ; by the triumphant conqueror to those who wish conquests. That is why Arjuna, to whom it is addressed, is a man of action ; fearless, though cautious and thorough ; doubting, but wanting to be convinced. He does not want to escape from life. He is not a recluse meditating in cloistered seclusion, scorning action.

Arjuna is a full-blooded man ; he has family ties and respects his elders.[20] He seeks not to disturb social well-being or to disrupt the world's normal order. He is anxious that family tradition and women's honour should remain untouched.[21] He has a wife, children, uncles, and grandfathers. He has a soul to save and a kingdom to win. He is human. Nothing that is human he regards as alien. He only wants to conquer, to be a master, to vindicate the law of life.

This intensely human Arjuna thinks, doubts, aspires. He is lured by pleasures and temptations. He is subject to *dvandvas*, pairs of opposites. Pride and wrath, greed and love and hate have distracted him. He has confused the body with the mind which he finds difficult to control.[22] But the battlefield of life stretches before him. Before him lies the mighty issue of victory or defeat, descent into the devilish womb or ascent into godhood, a crisis which arises in most days in every man's life. Which is the path of right and which is the turning for wrong, when a step might lead to ascent or descent and each little step implies a struggle ?

The crisis in the *Bhagavad Gita* is placed in a broad battlefield so that the lesson of the struggle may be brought home clearly. The problem which faces Arjuna is : "Shall I give up fight or shall I fight ?" He is afraid of taking the obvious course of fighting or the desirable one of slinking away. He is on the brink of a precipice when action is inevitable. He can't escape it. He does not do the obvious. To do or not to do, to fight or not to fight is his question. At this moment, in the din and roar of battle, he has to find peace and strength.

Gita, therefore, is a gospel of action primarily. Shri Krishna is not concerned with running away from life through the gateway of asceticism or contemplation or ecstatic devotion. He does not want us to flee from worldly career or the haunts of man to the solitude of the forests. He does not bid us hide in a cave to seek peace in the loneliness of the mountain-top ; nor does he urge us to accept cowardly renouncement. When Arjuna wants to escape by saying, "I shall not fight,"[23] the blessed Lord sayeth—

"Whence this despondency
In the hour of danger ?
It's un-Aryan, heaven-barring, disreputable.
Yield not to impotence, Oh Partha.
It becomes thee not.
Shake off this paltry faint-heartedness
Stand up, thou slayer of foes."[24]

These are inspiring words rousing men to heroism. How many times have they lent hopes to weary hearts and sent echoes of reverberating courage in timid minds ? There is no other-worldliness in the *Gita*. Here in this world the heavens have to be conquered.[25] In this life the bonds of Karma have to be broken—not in the next.[26] With this frail body, has Arjuna to attain Him, to become Him.[27]

For the weak aspirant the journey may be longer – one or more births.[28] To the determined aspirant it is now and here.

Today is ours—
What do we fear ?

Today is ours—
We have it here.

Gita thus tells us of battle, stern, fierce ; of resistance to adharma wherever it is. The Master himself descends again and again in human body, to restore Dharma, to uproot adharma.[29] The Arjunas of the world have to climb to godhood to achieve the same triumph.

V

I have not been able to follow the schools to read in the *Gita* a mere gospel of knowledge, of renunciation, or devotion, or of activism. Arjuna of the *Gita* is a composite man like any one of us. Love for knowledge and renunciation, emotion and ambition, love for activity and peace are all indissolubly mixed in him. Circumstances no doubt may lead to the predominance of one attribute or activity in a given individual. But the *Gita* would not be the universal mother, did she not give to every man the sustenance he needs ?

Ordinarily a man of knowledge can never cease to be a man of action in some form or other. A man of action is inconceivable unless his deeds are fired by emotion. Knowledge, action and devotion are not alternative pathways. According to Shri Krishna all the three have to converge into one.[30] Arjuna has to express himself through action leading him to become one with the Blessed Lord. *Yuddha*, struggle, ceaseless resistance, is the only means to ascend to godhood.[31]

This ceaseless attempt at scaling unattainable heights is what the *Gita* teaches. It alone leads to the realisation of human aspirations. No escape from life, no petty contentment, no cushioned journey for the Arjuna who is prepared to listen to it.

Vidula told her son to aim high, to burn himself up in high purpose. She scornfully cried :

A rat's little handful
Is easily filled ;
Never the lion's mouth.[32]

And across centuries Nietszche flambuoyantly asks such aspirants : "Build your cities on the Vesuvius." Shri Krishna gives the self-same mandate. Arjuna has laid down his arms. He would not fight. He shivers on the eve of battle. Shri Krishna calls it cowardice, and tells him to shed his feebleness :

"Arise !
Cast off thy fear :
Slay thine enemies.
Slain, heaven will welcome thee.
Victorious thou shalt enjoy the world.
Stand up, Oh ! son of Kunti,
Determined for battle."[33]

Again,

"Fear not death.
Thy body dies, the spirit prevails
Fight therefore, Oh ! Partha."[34]

Again,

"Work, ceaselessly,
Detached of heart,
Do the work that ought to be done.
Whoever works unattached shall attain the highest."[35]

And yet again,

"Thy every deed dedicated unto Me,
Thy heart in selfhood rested,
All 'myness' and hope forsworn,
With thy self from fever cured
Dost thou fight, Oh ! Arjuna."[36]

Again and again, action is the refrain of the song.

"Do thou work,
As did the men of old in older days."[37]
"Remembering Me do thou fight.
Fix thy mind on Me always, and fight,
Thy mind and reason dedicated to Me.
Thou shalt shortly come unto Me."[38]

Even in the Eleventh Canto where Shri Krishna reveals His cosmic might he exhorts Arjuna—

"Arise !
Win glory, Conquer thy foes.
Enjoy the sovereignty of the earth.
These, your enemies, I have already slain.
Be thou but My instrument Oh ! Arjuna."[39]

This urge to action is the predominant note of the gospel, as it is the inalienable feature of human existence. Even those who attain godhood by having reached perfection, nay, God himself, everyone, must express through action.

No doubt, for the man who delights in Self, who is satisfied with Self, who is content with Self, there is nothing that he needs do What is done, or left undone, concerns him not. He has no ambition to serve And yet he must ceaselessly work detached from desire.[40]

"Through such work alone have Janaka and others reached self-realisation. They worked that the world may be guided. What such best among men do, others imitate. Theirs is the standard which the world doth follow."[41] Even Shri Krishna has to work ceaselessly. "In these three worlds, there is nothing that I need do : there is nothing that I have not ; nothing worth My having. And yet I act. If I, even I, do not engage in untiring work, if I withdraw from action, My ways being followed by men, this world would fall to pieces. I will be the architect of chaos. The creation will then perish."[42]

Look again at the end of the *Gita*. Arjuna had doubts. He was given the message. At the end of it Shri Krishna asks him whether his doubts have been removed. Arjuna replies that his ignorance has fled, that he has recollected his duties.

"Here I stand firm ; my doubts have fled.
I shall do as Thou biddest."[43]

Arjuna then lifts the weapons he had dropped, fights and wins the battle of Kurukshetra.

The fight to which Shri Krishna called Arjuna is not mere energism, nor the restless output of energy. Arjuna has to act and again to act ; but not like an ordinary man, impelled by diverse impulses, or anger. The action has to proceed from a higher source. Shri Krishna tells him to act as a yogi. "Be a yogi, Arjuna." " Steadfast in yoga do thou perform thy work."[44] Not breathlessly, not in uncoordinated feat of energy has he to act. But he must act as a yogi. He must therefore " be " before he "does." To " be " is therefore an integral part of to " do."

One has to do many things before being oneself. To " be " is not a passive condition ; it is an active effort. It means a life and death struggle with the great enemies, the desire and wrath.[45] The fight as a yogi, therefore, begins at resistance of non-self by Self. I would therefore translate the word " yuddhyasva " more appropriately by the word " resist ", than by the word " fight." Mere fight may mean even a street brawl.

Arjuna has therefore first to " be " himself.

In being what he is—he has to resist what he is *not*. Resist non-self with self, wherever it is, by whatever means ; resist it with all the might of your body and soul, not as a matte calculation, but as a matter of offering unto Him.[46] That is the message of the Gita.

VI

But the words yoga and yogi are much abused terms in Indian languages. The sense in which Shri Krishna used the word must be first understood. In the Second Canto the word is first used, as also the verb *yuj*, and its different forms. *Buddhi-yoga* as a doctrine is contrasted with *Sankhya*.[47] If yoga is union it is union with buddhi,[48] not with Shri Krishna ; it is a step which finally leads to attainment of Him.

I. Arjuna has first to unite himself with buddhi ; become *buddhiyukta*.[49]

In doing so the first step is to relate his mental activities to a controlling higher or purer perception ; to endure the *dvandvas*, the pairs of happiness and misery, cold and heat, success and failure.[50]

This leads him to rise superior to Purity, Energy and Darkness. Then he is *atmavan*—himself.[51]

This is Yoga.

II. When he becomes steadfast in this Yoga, his will is one-pointed, unified, unwavering. His powers get fused into a dynamic unity.[52]

Then his concentration becomes creative. He becomes steadfast in *Samadhi*, creative concentration.[53] Then he attains a balance of mind. His composure is unruffled.[54] Desires lose themselves in his steadfastness as the waters of the rivers get lost in the ocean.[55]

When this condition is attained, he obtains Yoga.

III. Such a man must act.[56] No one can stay actionless even for a moment.[57] But the yogi acts in a detached manner ; the motive spring of his actions is the dictate of the higher perception. Attachment, fear and anger cease to deflect his course. His acts, therefore, *attract* no sin.[58] This kind of action is perfect. Perfection in action is Yoga.[59]

All these three stages are Yoga ; therefore, Yoga is a composite of process and achievement. The man who attains it has a trained mind free from attachment, fear and wrath, concentrated on an objective, and it expresses itself through ceaseless, perfect acts.

I possess faculties, impulses, emotions and intellect. My feet are guided by these. When I begin to pursue the path of Yoga, I have to rise superior to the pair of happiness and misery. In order to attain this I must learn to endure. Desire and wrath, I must resist. Light, energy and sloth must cease to distract me. I must therefore evolve a concentrated control of my mind and all mental processes. This implies that I must co-ordinate all my mental activities and relate them to a superior perception. That is *Buddhi*. When I surrender myself to buddhi, buddhi comes into operation as a controlling element. The whole power is fused into a unity. Then I am what I really *am* ; more of myself. I acquire a personality.

The next aspect of yoga is to make this unity dynamic by forging a one-pointed will. Such a will is forged by—

(a) Concentration of the attention to an object ;[60]

(b) Holding the object in the grasp of the attention to the exclusion of everything else ;[61] and, in the advanced stage,

(c) Concentrating on the object to the exclusion of one's own sense of being a separate entity.[62]

This is creative concentration. This whole being then becomes a dynamic unity of co-ordinated faculties.

When having attained such dynamic unity I express myself through acts, the acts are not dictated by impulses or desires ; they are directed by the higher perception. The acts follow Dharma. They are perfect

All these three stages go to form Yoga. When they are achieved a man becomes a Yogi.

Training, concentration and action therefore are the three-fold, aspects of Yoga as the *Gita* teaches.

But these three processes are not separate, nor separable. Training implies concentration as well as exercise of all the powers through acts under the guidance of buddhi. Concentration implies rising superior to the pairs, the qualities, and fear, attachment and wrath by doing acts of which mental resistance forms a great part. It also carries with it the power of effective action. This can only be acquired by the one-pointed will being brought into play. Perfect action is detached from the pairs, from attachment, fear and wrath and must imply both training and concentration.

Thus Yoga is the one comprehensive process by which man ascends in the scale of life by performing acts which are the expression of a dynamic personality based on the complete co-ordination of all his powers.

'Be a Yogi and fight,' therefore, is not the same thing as to fight—an expression conveying mere activism. It is not a rajasic act. It must mean an act which is a spontaneous expression of a dynamic personality. 'To do' must be the flowering of 'to be'. And 'to be' —to be a yogi—implies a constant effort which must result in deeds.

A trivial experience will show the meaning of Yoga. My wife says something which I feel as an insult. I am angry. My vanity is wounded. My buddhi is not in control. I might have slapped her. But training or temperament has given the control of my impulses to my buddhi. I am *buddhiyukta*.

My buddhi, which is a little trained to endurance, may be for selfish reasons, overcomes the feeling roused by wounded vanity. If my buddhi is clear, I will feel the offence to be a mere passing weakness, due to Anger, the Enemy. My will, instead of taking an impulsive plunge of chastising my wife, will be concentrated on the cause of her anger, or her life-long loyalty, or the weakness of being shaken by such impulses. If I chastise or rebuke her, it is an act ; but it may or may not be related to the higher perception. If I keep quite or forgive her, it is equally an act. I may remain silent. Silence itself is then an act.

If I find that her words result from hysteria or delirium I will soothingly put her to bed. If I consider anger to be the 'voracious devourer' or the 'great sinner' I would equally do the same. I won't feel insulted. I will speak the gentle word which turneth away wrath. That is, my buddhi gets the control of myself. By it, I become more of myself. When I resist anger, my will is concentrated beyond anger, on the cause. My personality thus attuned expresses itself through the gentle word.

I have fought ; and fought as a yogi—may be in the crudest and the most elementary sense. In this fight " to be " and " to do " have been an inseverable process.

To fight, therefore, is to do—to express one-self in acts—in the very process of being oneself as also when one has become himself.

The acts of a great personality flow naturally, spontaneously as its radiation. To radiate one's personality through acts is the fight to which Arjuna is called. It may take the shape of an actual battle, an act of resistance, or a piece of courtesy ; of a speech or a book ; or of a feat of organisation. Or, it may mean an effort of conquering the desire or controlling anger in all cases. But it is a potent expression of the dynamic will. To be a yogi and to fight is therefore one and the same act.

LECTURE III

THE UNITY WHICH IS YOGA

Later schools gave to the word "Yoga" specialised meanings. But the original message which later found a place in the *Gita* in its present form, was given by Shri Krishna long before the schools came into existence. Sankhya and Yoga as two distinct doctrines had been clearly then in vogue. The word "Dhyana-Yoga" is also mentioned in the *Gita* and so are "Jyana" and "Jyana-Yoga", "Bhakti-Yoga" and "Karma-Yoga."[1] But there is no warrant that the word 'Yoga' as used in the text means anything different from the dynamic unity of co-ordinated faculties in a man expressed through deeds of affection. The words Concentration, Knowledge, Devotion and Action are only used with Yoga to emphasize the particular aspect of the unity under discussion for the sake of clarity. But when Shri Krishna calls upon Arjuna—"Oh Arjuna! Be thou a Yogi," he does not invite him to sit down in a cave and go into endless meditation or wear anklets, become a gopi and dance to the tune of lilted music. When again Arjuna is told—

> "Shelter thyself in Yoga,
> Stand up, Oh Bharata!"

it cannot possibly be intended that he is asked only to pursue one of the aspects of Yoga to the exclusion of the other.

In the same way Action is not used in any sense other than self-expression through deeds after becoming steadfast in the dynamic unity of the co-ordinate faculties. In that sense, Shri Krishna refers to the whole of his message as 'Yoga', Arjuna calls it so, and so does Sanjaya. *Gita* is a Yogashastra, and Shri Krishna himself Yogeshvara, the Lord of Yoga, only in this sense and no other.[2]

To restrict Yoga to any particular aspect of this comprehensive unity of man will be tantamount to denying the essential unity which underlies man himself. Action, Knowledge and Devotion have for their object not three kinds of Yoga but one Yoga in which right action, right knowledge and right devotion are made use of in order that Arjuna may attain Godhood.

II

Man is essentially and fundamentally one. But this mind radiates in a thousand directions. It develops varying predominant aspects. But the trend of his evolution is from the dispersal of his mental energy to a co-ordinated outlook which controls all his activities. This outlook becomes the basis of his personality. It is the secret of the vigour and effectiveness of his life. Inspired by it, his will becomes one-pointed, even when he is a beginner. This one-pointed condition of the man is Yoga. He who possesses it, has taken a step to being a Yogi.

Ancient as well as modern thought agree that a man rises in the scale of evolution only when he develops a central and detached control which harnesses all his mental powers and activities to a common well-defined outlook and purpose.

The animal has wants, impulses, instincts, reflexes, unrelated to the central control of judgment. So has the child. It feels hungry, cries, sleeps; it smiles and crawls. Every action is instinctive. There is no central control of the faculties ; no co-ordination of intellect, emotion and activities ; no purposive direction of the will. Gay sensualists also live to satisfy the lust of the moment, to seek delight in the glow of momentary impulses.

On the other hand pursuit of knowledge and training under the guidance of a daily strengthening will, leads to the development of personality. All the strength of such a man is being fused into something noble and unwavering. This development in most men is generally an unconscious process ; but when it becomes purposive and disciplined, it leads to the highest development of the best in a man. The agency which directs the purpose and exacts the discipline becomes more effective with every step in the man's self-realization ; and his whole nature being directed by one-pointed will is expressed through action and makes him a Yogi.

A pre-existing principle in the form of Purusha, Atman or Soul was postulated by the Sankhya doctrine.[3] In search of a firm basis for this unity, human weakness came to be attributed to the *Purusha*[4] by being in contact with *Prakriti*. This latter element is characterised by an interplay and distribution of the three Qualities or *Gunas* —Purity, Energy and Darkness. The condition, interaction and the relative proportion of these Qualities cause the manifold differences in the individuality and function of each man.[5]

This division of the universe as taught by the Sankhya doctrine has been, with slight changes, accepted by most schools of Indian Philosophy. It divides the universe into *Purusha*, the soul, and *Prakriti* or *Kshetra*, the field of nature.[6] *Prakriti* takes the first step towards creation when *Avyakta* or the unmanifested centre of individuality comes into existence.[7] This centre, by further evolution reaches the stage of *Buddhi*.[8] *Buddhi*, the Higher Perception, which formulates concepts and decides on action, is the central agency which controls experience on the one hand and presents it to the *Purusha* on the other.

From Buddhi or Higher Perception is produced *Ahankara* or the faculty of individualising experience.[9] From *Ahankara* is born *Manas*, the mind.[10] The mind is the agency which perceives, sorts and utilises the materials provided by—

(*a*) the five organs of perception—eyes, skin, ears, tongue and nose ;

(*b*) the five organs of action—the feet, hands, tongue, the organs of evacuation and reproduction ; and

(*c*) the five subtle elements—taste, smell, touch, sound and form.[11]

These in their turn produce the universe consisting of the five corresponding gross elements—earth, fire, water, air and ether.[12]

This view postulates a pre-existing eternal and all-knowing *Purusha* and its *Buddhi*, Perception, as the basis of unity for human experience.[13] The aim of evolution is to transcend the bondage which the Qualities impose on *Prakriti* so that pure Perception may become steady and one-pointed.[14] Human perception usually is clouded by the interplay of the Qualities and has to be rendered pure and one-pointed.

The modern scientists only put the same process in a different way. The intellect, the emotions, the instincts and the reflexes have to be deliberately trained by strengthening a unified control of reason in order to achieve evolution.

The process of evolution can thus be stated :

First, the evolution in a man takes the shape of a process of creating and strengthening a progressively co-ordinated and unified outlook. This outlook rises above the impulses, instincts and reflexes, and controls them.

Secondly, greater the co-ordination of the faculties and more effective their control, the greater becomes the personality of the man.

Perhaps the older thinkers intent on the practical side of evolution were wise in postulating a *Purusha*, for it brought faith to the effort at unification by assuming that the unity in its pure form already existed.

The training and discipline necessary for this co-ordinating, unifying and strengthening process in man is Yoga in its elementary aspect. Human nature being one and indivisible, every stage in this process makes a man more of himself, more effective in his action. Every higher stage would lead him to a greater degree of self-realization, when the intellect, the heart and the will would be more easily fused into a dynamic unity.

This is the great step of an Arjuna in his ascent into the divinity of Shri Krishna.

III

This process of evolution would show that the *Gita* with its emphasis on unity cannot possibly teach a dispersal of the unity into Knowledge, Action or Devotion. In actual life special gifts, partial training, or circumstances might result in a man pursuing abstract thought in the solitude of his cave or chamber. But even in that case he will require concentration. His action will be of a resisting character; he will have to restrain his impulses, desires. Similarly, Action impelled merely by impulses or desires, and uninspired by higher emotion may be found in some men as among the followers of ancient Charvaka or the modern materialists. In some men, there may equally be found Emotion predominating; Emotion which cares not where it leads; Devotion, for instance, which begins and ends in song and dance and uses cheap emotion as a dope for life's worries.

No doubt, in the *Gita*, Shri Krishna speaks with respect of the man of Knowledge who tries to forego Action.[15] At the same time He urges upon Arjuna not to follow them. Knowledge cannot part company from action.[16] Such distinction behoves not a man of discrimination, says Shri Krishna.[17] He who lives in meditation may also reach the goal; but for him the road is long and weary.[18]

" The Yogi soars above the ascetic,
Soars also above those who know;
He is higher, too, than the man of works
Be thou a Yogi, Arjuna!
Of those who know,
Who are steadfast in Yoga
Excelling in single-minded devotion
To such as these, I am passing dear
And they are dear to me."[19]

Here Knowledge is that of a Yogi, not of the mere man of Knowledge. Similarly a man of Devotion and the man of Action each has to be a Yogi in order to come to Him. Through Yoga, through its three-fold aspects Knowledge, Action and Devotion, his intellect, energy and heart will be lifted into the unity which will make of him the true instrument of God.

Many men, ancient and modern, have taught like the *Upanishads* that to know is to be; that the aim of evolution is to think and not to act.[20] Shri Krishna discards this narrow view. Knowledge frees a man from delusions; it purifies the worst of evil doers.[21] It burns up the fetters which Action entails. It leads to peace and liberation.[22] It enables a man of knowledge to be merged in Him.[23] But many and varied are the dangers to which the man of Knowledge disconnected from Action falls a prey to. He becomes a hypocrite. His mind, word and deed do not act in unison. In spite of apparent inaction, his imagination and memory often revel in sensual delights.[24] Complete inaction is impossible to the man; his nature makes him do things, purposively if he wills, or otherwise if he does not.[25] Knowledge and Action, therefore, are not opposed to each other, but are counter-parts of each other. Action brings to Knowledge its true fulfilment. Knowledge gives the true direction to Action.

Similarly *Bhakti* is not an end in itself. Shri Krishna of the *Gita* is not a gay lover. His devotee has not to dance or sing for temporary excitement.[26] His duty is fight, struggle, death in the discharge of one's duty. Emotion divorced from Knowledge and Action is but self-indulgence. Knowledge and Action without Emotion are cold-blooded activities unleavened by inspiration, untouched by love. They bar the way to becoming the instrument of God, and therefore, lead the man away from ascent.

Action in search of self-realisation, which the *Gita* envisages, is one which is illumined by Knowledge and inspired by Devotion. It is an offering at the feet of the Lord with love and humility. In so suffering the man becomes the instrument of God and attains Him. Knowledge and Devotion, therefore, have to join in fusing the powers of man to express himself in the Act.

Yoga in this sense is perfection in Action. In this sense alone, God himself is Yogeshwara, for He comes to the Earth to fulfil his ways. He has instituted the four-fold order of man. He has worked and works but without desire.[27] Those who act as the ancients did, find that Action never fetters the final liberation, the final attainment of Godhood. And says Shri Krishna, while describing Himself—

> " Time am I, full ripened now
> To cause the world's emperishment.
> Here have I come
> To destroy the Worlds.[28]

IV

Shining examples of greatness throughout history have followed this path of Yoga in all lands. Many have stumbled. Some have reached the goal. The scrutiny of their lives discloses how perfection of action has been practised and attained ; how great men have strayed away from this path by repressing emotions or by surrender to desire or by social environment which did not permit of a true perception or a correct training.

Shankaracharya[29] leads the world's thought in laying emphasis on knowledge, meditation and renunciation.[30] By reason of this emphasis the human gospel of *Gita* has come to be understood as the message of knowledge and renunciation. He thought that he taught pure *Jyana- Yoga*, Knowledge ; but he lived according to the Yoga of Shri Krishna. His carrier is a standing testimony to the truth of His message against the one-sidedness of his own preaching. For him Knowledge, Renunciation and Action were indivisible. In a meteoric life of thirty-two years he compressed the energy of many Napoleons. In an age of difficult travel, he travelled over the whole of India unceasingly, speaking, writing, preaching, debating. He taught the message that God expressed through him, combated Jainism and decadent Buddhism. He reorganised the life of his native Malabar. He converted assemblies of the learned throughout the land to his views. He founded *maths* in many parts of India, reintegrated thought and culture with fresh vitality. He was a stern ascetic himself ; he knew the Action which was self-restraint. He did not dance or sing as a gopi, but his soul was lifted in ceaseless devotion to God. Throughout life he remained His instrument. His gigantic intellect and emotion were consecrated to the work of God as he conceived it. His dynamic strength found salvation in ceaseless expression through acts. He had no self, but His mission. He was a man of knowledge, but every moment he was harnessed to Yoga, was a *nitya yukta*.

A man of a similar intellectual power was Emmanuel Kant, the German philosopher.[31] Early in life he dedicated himself to Truth, and pursued it with unflagging will. In one of his earliest works he writes : "I have already set before myself the path which I will tread. I am going on my own course, and nothing can stop me from persisting in it."

He had as fine an intellect as any man known to history. His life was one ceaseless effort at cultivating pure thought. He lacked devotion to God in the sense of conscious surrender to Him. In this respect he was different from Shankara. He had dedicated his life no doubt to Truth ; but the dedication was not fertilised by the living springs flowing from the ecstatic feeling of unity with god. He led a strictly monastic life. He restricted his activities in Koningsberg, his out of the way native town. Without professing to be an ascetic he denied himself worldly life. He imposed a life-long restraint on himself, which itself was action. He also acted in the way of incessantly expressing his thoughts. He revolutionised modern European thought by his works. In him *Jyana Yoga* and *Karma Yoga* were combined. *Bhakti Yoga* was there, but in a dried up sort of way, without loving communion with God. Temperamentally, his emotions were tepid. But it was a yogic life, all the same, in the sense of the *Gita*. The surrender was not to God, but to a mission, an idea, which sustained and stimulated his whole being for over fifty years.

When seventy-one he was sharply rebuked by the King of

Prussia for teaching heretical doctrines. With rare dignity he replied :

"I have in composing my writings always pictured the sincere conscience as a judge standing at my side to keep far from me not only soul-corrupting errors but every careless expression which might give offence. And now in my seventy-first year, when I cannot help remembering that it may well be that I shall shortly have to ask for all this before a judge of the world who knows what is in men's heart, I can candidly say that the responsibility I have for my teaching I realise with the fullest consciousness."

He stuck to his Truth. He declined to recant or deny. He only agreed to say nothing more about his attitude on Christianity in the future.

These two men make manifest the difference between the sustaining power of an idea and of God who evokes loyalty, enthusiasm, a quivering sense of yearning and a living faith above logic.

V

With these yogis in whom Knowledge predominated may be compared yogis whom ceaseless action inspired.

John Calvin[32] was a mighty intellect. He organised the European Reformation and laid the foundation of the broad and liberal movement which the Protestant Church represented in Europe. In a hundred works of erudition he propounded knowledge. He was a man of action. He controlled the life of Geneva. He made and enforced laws. He wrote and fulminated. He made Protestantism a living force in Europe. He pulled strings, conducted philosophical discources, founded universities, achieved diplomatic triumphs, carried on propaganda, established international contact. Sleepless, exhaustless, he worked till his mortal frame collapsed.

From his youth he believed himself to be the instrument of God. In early life, he believed in the *Bible* as God's spoken

Word, and lived in and by it. He married a wife, for the *Bible* called upon every man to wed. She died early and he never so much as thought of another woman. Throughout life he was a stern ascetic enforcing the joyless code of morals on the unfortunate inhabitants of Geneva There was intellect, plenty of action, unbounded self-dedication. But his activities and devotion lacked the harmonious feature of Yoga.

His God was the God of wrath, who in turn inspired him with wrath. Boundless power made him hunger for more. His knowledge was not a broadening vision ; it became the creed of the ignorant. His acts no longer came to be dedicated to God, nor even to an idea but to himself. The dynamic unity which was Calvin became disrupted. Man was, to him, wicked, to be repressed, crushed in order that God was vindicated. He lost the humility of an instrument. He knew not the ecstasy of the uplifted spirit. He forgot that God lived in every man. He lost the emotional upsurge towards God or man. He was not in love with all being, as real devotees have to be. He knew not the message of Krishna. "They live in Me. I live in them."[33] He began life as a Yogi and ended by falling from it.

Dayanand Saraswati[34] affords another brilliant example of a Yogi, in whom Action predominated. He left home when a boy. As a sadhu he wandered all over India seeking the uplift of his race. He was an ascetic. He had studied deep and observed widely. He witnessed the collapse of India during the Great Revolt of 1857 against foreign domination. He was a man of knowledge. He had an unerring eye to the forces which would revive his broken country and his ancient faith. He preached. He thundered. He made followers. He founded a new movement of re-integrating his religion by fresh vitality. He was a man of knowledge, an ascetic. He had dedicated himself to God--to the vindication of the *Vedas* which to him was God's word and the uplift of men whom he considered the chosen of the earth. His righteous wrath at the enemies of his faith filled India with hope or anger.

He would not pray with anklets and kartala as Chaitanya did. He prayed loftily as a prophet to his God to whom he lighted the sacrificial fire. He fought the rigidity of caste, the debasement of women. He fought for purity. He raised his voice against the slavery of the Whites. Knowledge and Action and Devotion were mixed in him in an incomparable manner. Though action was its predominant note, the dynamic unity of the sage's temperament radiated in acts of great power and perception like Calvin's. He was the herald of a new movement which recreated India. Unlike the ruler of Geneva, however, his God never took the image of his own self. Yogi, he was, and to the end he remained a Yogi.

VI

Of great men who were dominated by Devotion, Chaitanya is by far the pre-eminent.[35] He remained merged in God all his life. His knowledge was unbounded. He was an ascetic. But his was a gopi's heart. Devotion in the form of the most poignant yearning of love for Shri Krishna, dominated his life. He sang, he danced, he cried, to woo his Lover Shri Krishna. He fainted, overwhelmed with longing, when he saw a peacock, for it reminded him of his Lover's crown of peacock feathers. His heart was uplifted with ecstasy everytime he saw a cloud, for it had the colour of Shri Krishna.

But through dance and song, he acted. He travelled ; he preached ; he converted the people to his way of devotion, lifted the hearts of men to the feet of the Divine. He founded temples, he created a powerful devotional movement, a new bond by which a mortal may be wedded to Divine. In an age when the Turks, Afghans and the Mughals had forced on his country a tragic fate, he lifted it out of frustration by energy which revived the country's culture.

No doubt, in Chaitanya's activities ecstatic Devotion dominated Knowledge, Renunciation and Action. But Knowledge and

Action and Devotion were so fused in him that his energy, which was expressed through ceaseless activities, formed one composite force If he was the foremost of *bhaktas*, he was a Yogi too who had attained godhood.

St. Augustine,[36] one of the four great fathers of the Latin Church, is a close parallel to Chaitanya. He was passionate by nature, an ardent lover and a devoted father. He was a student of philosophy and rhetorics. But he was also a seeker of Truth. He had the urge to be true to himself. He searched for it outside the material world and felt the certainty that is God.

The divine urge leading him higher, struggled with his ardent love of the world and the flesh. His God called to him. He ran out of his house, flung himself under a fig tree. A voice bade him to surrender himself to God and he did so. "Thus hast Thou converted me to Thee so as no longer to seek either for the wife or other hopes of the world ; standing fast in that rule of fate in which Thou so many years before had revealed me to my mother."

St. Augustine was a great theologician and a man of Knowledge. He wrote and worked tirelessly. He put his church on a firm foundation. He was a Karmayogi. But we find in his *Confessions* the enthusiasm, the unceasing search for Truth, the passionate ardour to surrender himself to God which is Bhakti Yoga. His Devotion was not erotic ; God was not a lover to him as to Chaitanya ; his was the attitude of Arjuna towards Shri Krishna. Augustine was a true yogi. In him Knowledge, Devotion, and Action were wedded to produce a wonderful instrument of God.

Nothing is more beautifully described in literature than Augustine's struggle to see God beyond the power of memory.

"Great is the power of memory, very wonderful is it, O my God, a profound and infinite manifoldness ; and this thing is the mind, and this I myself am. What then am I, O my God ? Of what nature am I ? A life various and manifold, and exceeding vast."

"So great is the power of memory, so great the power of life in man, whose life is mortal. What then shall I do, O Thou my true life, my God ? I will pass even beyond this power of mine which is called memory. I will pass beyond it, that I may proceed to Thee, O Thou sweet Light. What sayest Thou to me ? Behold, I am soaring by my hands towards Thee who remainest above me. I will also pass beyond this power of mine which is called memory, wishful to reach Thee whence Thou canst be reached, and to cleave unto Thee whence it is possible to cleave unto Thee."

VII

The study of these great characters shows that Knowledge, Devotion and Action are the inalienable aspects of the fundamental unity of human nature. Natural weakness or partial training might lead to an emphasis on one of the aspects and a subordination of the others. But undue development of one of the aspects is weakness, a fall from that complete co-ordination of faculties which the *Gita* teaches. Just as the pursuit of Knowledge in a cave unconnected by Devotion and Action is weakness, so is Devotion which sings, dances and spends itself in hysterical emotional excitement. In the same way Action uninstructed by Knowledge and uninspired by Devotion is not self-realisation. It is not Yoga.

Often mere activity in search of wealth and other worldly goods is held to have the sanction of Shri Krishna's teachings by being called Karma-Yoga. *Gita* condemns those who follow it. Their soul is aflame with desire as they seek heaven. They desire the fruits derived from action, not Action itself.[37] They perform rites which lead to wealth and wordly delights. Attached to worldly joys and wishing ill to men, their perception loses its clarity. Their mind is denied that creative effort under the influence of which all the powers of a man are concentrated and uplifted into the divine.

An ordinary modern man is inspired by *pravritti* pursuit of activities as distinguished from passivity. He pursues action not to make it perfect, not to attain a higher estate, but out of hypocrisy, pride or contempt, for gain or lust. He thinks himself and his generation perfect. There are no human values which for him are absolute. He is his own divinity. The creation according to him has been labouring for aeons to produce him as the last word in human perfection. His whole life is a release of energy in pursuit of worldly fame or position. He wants to be and remain what is called a "successful man".

Such men have lived since the beginning of time. But the West has very subtly created a philosophy of life out of this demonaic restlessness. It has produced the modern civilisation with all its failures and woes. To call this Karma Yoga is a lie. It is challenge to all that the *Gita* stands for. This godless philosophy of the modern West—which may conveniently be termed Westernism —denies that man possesses any faculty of a supra-individual order ; any higher organ of perception than reason. *Prajya* or *buddhi* is labelled 'genius,' a word of impenetrable denseness. Knowledge, according to it, is of a very limited order. It consists of an empirical and analytical study of facts often unco-ordinated by a synthesis. History is not the record of what the collective will of a people achieved. It is dynasties, palace intrigues, analysis, well tabulated economic facts, scrupulously prepared tables of games and pastimes and clothes. Human being is so many ounces of so many chemical substances, so many material needs. His action is mere external activities. His devotion is restricted to prolonging a capacity for eating, reproduction and self-indulgence.

Knowledge according to the Westernist has to be appreciated only in proportion to its subservience to immediate practical ends. Thus man is to limit his Knowledge within the boundaries of his own ignorance. The potency of training which leads him out of his short-comings into something more of "himself"—the strength which flows from "to be"—is ignored, if not denied.

Under the urge of Westernism the possibility of progress or of action dependent upon the imponderable forces of the mind are denied. According to it, there is no mind but the conscious mind, just as there is no faculty but reason. Creative concentration as an end is, of course, nonsense, or commercial pelmanism. Action which does not result in ceaseless activity or unending changes or ever increasing speed is waste.

Purposive unification of facts by the application of a higher principle or ideal is not scientific. Science is analysis, division and endless sub-division. God is *not* or unknowable; or, any way, unessential. Attainment of godhood according to it is the pursuit of fools. Ceaseless release of energy restricted to spheres of life which only produce visible effects is the only godliness. Thus action is degenerated into an unending agitation through lack of unifying perception. It is as vain as it is sterile. Emotions and the faculty of turning inwards are destroyed. Humility is ruled out, for everything is reduced to the measures of mere man.

Once started on this career, Westernism has reduced man to the level of his lowest elements. He has to aim at nothing more than the satisfaction of his material needs. Thus an illusory goal is set. Satisfaction of ends creates mere artificial needs. An attempt to satisfy them again leads to the creation of an ever-growing series of needs. This results in restlessness, which leads nowhere; in the words of the *Gita*, to the 'devilish gifts.'

VIII

Two great products of Westernism will provide the necessary illustration.

Francis Bacon (1561-1626 A. D.)[37] is the most brilliant product of Westernism, a man in whom Knowledge and Action remained apart, and who knew not even the elements of Devotion. Few men known to history had the comprehensive outlook on scientific truths as he had. His judgment was unerring. He was the father of modern science, of the new outlook which has moulded the modern European civilization.

His life was active. He became a lawyer. He begged and flattered his way to a job. He sneaked his way to Queen Elizabeth's favour by helping to see his patron Essex executed. To oblige the queen, he defended her disgraceful action. He also became the favourite of her successor James I, became a judge, took bribes, lived well and luxuriously. He was punished for dishonesty and claimed to be the 'justest chancellor'. Lytton Strachey in *Elizabeth and Essex*, writes :

"It was not by the juxtaposition of a few opposites, but by the infiltration of a multitude of highly varied elements, that his mental condition was made up He was no striped frieze ; he was shot silk. The detachment of speculation, the intensity of personal pride and the uneasiness of nervous sensibility, the urgency of ambition, the opulence of superb taste—these qualities blending, twisting, flushing together, gave to his secret spirit the subtle and glittering superficies of a serpent.

A serpent, indeed, might well have been his chosen emblem —the wise, sinuous, dangerous creature, offspring of mystery and the beautiful earth.. In literature, in spite of the colour and richness of his style, his genius was essentially a prose one. Intellect, not feeling, was the material out of which his gorgeous and pregnant sentences were made. Intellect ! It was the common factor in all the variations of his spirit ; it was the backbone of the wonderful snake."

Bacon was the first of the moderns in boldly disregarding the value of truth in life. He attached no value to producing a dynamic unity between thought, word and deed. His knowledge, action and emotion remained apart. He hankered after a scholar's life. He loved palaces and gardens. He wanted power and position and he wanted to teach wisdom to posterity. He was a judge and took bribes. He was both an actor and a spectator. He made his way to high offices, devoted himself to worldly affairs with shrewdness and selfishness. And while he withdrew from all of them, he looked upon his own weaknesses with the dispassionate eye of a critical spectator. His *Essays* show the spectator of his own life, the miserable wretch that he was. But after having written words of wisdom, after having exposed the hollowness of his vanities he turned to them again with equal skill and persistence. He rose to power and fell from it ignoble and then retired and wrote the reflections of a sage.

" Men in Great Place are thrice servants, servants of the sovereign or state, servants of fame, and servants of business ; so as they have no freedom, neither in their persons nor in their actions, nor in their times It is a strange desire to seek power, and to lose liberty, and to seek power over others and to lose power over a main self. The rising into place is laborious, and by pains men come to greater pains ; and it is sometimes base, and by indignities men come to dignities ; the standing is slippery and the regress is either a downfall or at least an eclipse, which is a melancholy thing.

" Nay, retire men cannot when they would, neither will they when it were reason, but are impatient of privateness, even in age and sickness which require the shadow. ...

" In place there is licence to do good and evil ; whereof the latter is a curse, for in evil the best condition is not to will, the second not to can ; but power to do good is the true and lawful end of aspiring. For good thoughts (though God accept them) yet towards men they are little better than good dreams, except they be put in act, and that cannot be without power and place as the vantage of commanding ground."

It was a life full of activity but there was no Karma Yoga in it. His soul remained unpurified by the emotional fire of Devotion. He was selfish, self-seeking, sordid. He was a *Jyani* in the sense of a man who knows—but not a *nityayukta*. His powers were not fused into a dynamic unity ; they were dispersed. A typical illustration of a dispersal of human powers, a more curious possessor of the 'devilish gifts' condemned by the *Gita*, it is difficult to find.

Another curious study of dynamic unity wasted for want of Devotion is provided by Napoleon.[38] Knowledge, not of philosophy but of human nature, abounded in him. Action was the breath of his life. Emotion, he had plenty. All the three elements were fused in him to produce the most dynamic personality of modern times. He could endure. He had terrific powers of concentration. They were expressed in great action. There was little dispersal of powers. He had an uncanny perception of a kind; but it was not united with buddhi, the Higher Perception, which tries to soar higher and ever higher from attachment, fear or wrath. His emotions were not purified or uplifted by anything like Devotion to God or to an Idea.

He was the child of Westernism, the heathen who believed in his own perfection. His acts, therefore, were not dedicated to God. At one time he thought he was the sword of Democracy, an Idea. Then he became his own God. He became an instrument of his own greatness steeped in attachment. A curious illustration of dynamic unity, great indeed, but unrelated to a higher perception, he was a personality which just stopped short of being a Yogi. He lacked the spirit of consecration, the humility to become an instrument.

In search of a man of action in whom all the three elements are beautifully mixed, one must go to the annals of ancient Rome. In 161 A. D. there came to the imperial throne of Rome an emperor, Marcus Aurelius[39] by name, one of the greatest rulers in history, a European Janaka Videhi. Vice, brutality and intrigue had come to dominate that city which ruled over parts of Europe, Asia and Africa. But amidst desolation, distress and debauchery, one man, the emperor, worked to bring back virtue and peace. From the age of twelve he had taught his body to obey the mind, his passions to obey reason. He considered virtue as the only good, vice as the only evil, all things external as indifferent.

A stoic himself, he was indulgent to others' weaknesses. The vices of his wife and the treachery of friends, he bore with noble forgiveness. Just and beneficent he was to all his people, gentle and humane in all his measures. And he was a Karma Yogi. He detested war ; but he fought the enemies of the state with unflinching heroism in discharge of his duty. He was indefatigable in war, peace, diplomacy, in promoting works of goodness. He persecuted the Christians, who were the enemies of the prevalent regime. But even to his enemies he was more than just. When blamed for being generous to a faithless general who had betrayed him, he said, "I never served the gods so ill, or reigned so irregularly, as to fear Avides could ever be conqueror."

He had faith. Day and night, through tireless toil he kept self-control and maintained a detached attitude. At night, often on the eve of battle, he wrote his *Meditations* for his own improvement. Through them he harmonised his knowledge, his emotions and his work. These priceless thoughts did not see the light of day till centuries after his death. In one of them he wrote :

"What then is that which is able to conduct a man ? One thing and only one, philosophy. But this consists in keeping the demon within a man free from violence and unharmed, superior in pains and pleasures, doing nothing without a purpose, nor yet falsely and with hypocrisy, not feeling the need of another man's doings or not doing anything ; and besides, accepting all that happens and all that is allotted, as coming from thence, wherever it is, from whence he himself came ; and finally, waiting for death with a cheerful mind as being nothing else than a dissolution of the elements of which every living being is compounded. But if there is no harm to the elements themselves in each continually changing into another, why should a man have any apprehension about the change and dissolution of all the elements ? For it is according to nature, and nothing is evil which is according to nature."

These thoughts now reveal to us a yogi of the purest ray serene ; a Jyani, a Karma Yogi, a Bhakta, an Arjuna in flesh and blood who in a godless age saw the vision of God and surrendered himself to Him ; one, whose wisdom had a kinship with the message of the *Gita*.

LECTURE IV

SVABHAVA—THE BASIS OF PERFECTION

I

The end, according to the *Gita*, is to be a Yogi and resist non-self by self. 'To be a Yogi is to be oneself; to be content with the self; by self well to be satisfied.'[1] To develop our personality from within; that is the goal of every Arjuna.

I want to be myself (*atmavan*), that is the supreme desire of every man. It is not a desire to be my naked, caveman self. It is the desire to live a fuller life, a life lived in a co-ordinated manner. It urges me to develop all my capacities with a corresponding enlargement of opportunities. This desire, rather this aspiration, seeks to emphasize, expand, and realize all that is in me. It also ceaselessly drives me to admire others who possess striking personalities, that is, men who are ' themselves ' in a larger measure than I am myself. This is at the root of Hero-worship.

Unfortunately most of us try to develop our personality from without, rather than from within. I dressed my hair. I studied, and modified my voice, manner and appearance. Yet again I tried to acquire equipment, physical and mental ; all, with the object of being something more notable and effective. But I now know that personality is not the result of possessions It is the outcome of a man becoming more of a person than others, in his being a source of inner power. The incessant development of my personality, therefore, is simply the process of being 'myself,' more and more. But as ' being more and more ' is a ceaseless process, it is also ' *Becoming* '. ' *Being* ' and '*Becoming*' are involved in one and the same process.

This is achieved only by a constant endeavour to resist non-self by Self.

Let Self in him
Be raised by self alone,
Let him not sink the Self.
For, Self alone is Self's true friend,
And Self alone is the foe of Self.[2]

Again,

The Self which has conquered self,
That alone is the friend of Self,
But for him who cherished non-Self
The Self itself becomes the foe.[3]

Exclusive devotion to the outward in one shape or the other endangers the inner side of a man, which alone gives him strength, beauty and distinction. "What does it profit a man, if he gain the whole world and lose his own soul?" asked the Prophet of Nazareth.

Many gain the world they seek. They also then find to their cost that they have no power to make it their own.

The greatness of a man is not in what he does, but in what he was and what he '*is*' now. To '*be*' is nobler than to 'do.' To be truly 'oneself' is higher service than serving others. The consecration of the Self to the task of attaining higher Self-hood is far, far nobler than acts which do not spring from this process. "Ye, therefore, shall be perfect even as your Heavenly Father is perfect", said Christ in the Sermon on the Mount. To become perfect, to realize the highest in oneself every minute—is the noblest service to fellowmen. That is why Shri Krishna says :

The Yogi is higher than the Ascetic,
He soars above the seers who know,
Higher than those who work too, is he
Therefore, Arjuna, be thou a Yogi.[4]

As we saw, the greatness of a man lies in his life, not in his deeds. The Congress, the Charkha, the Satyagraha campaigns are great achievements. But there is something greater, nobler in Gandhiji himself than in anything he says or does. That is what draws me to him ; what often makes me dream of him. Every time I meet him, I find him bigger than his biggest deeds.

'It is true,' wrote Morley, the biographer of Gladstone, 'that what interests the world in Mr. Gladstone is even more what he was than what he did; his brilliance, charm and power, the endless surprises, his dualism and more than dualism."

Was it not Milton who said that in order to write well the author ought himself to live a true poem; that he should not 'presume to sing high praises of heroic men of famous cities, unless he has in himself the experience or practice of all that is praiseworthy ?'

Schiller said of Goethe, the greatest of modern poets : " It is not the greatness of his intellect which binds me to him. If he were not as a man more admirable than any I have ever known, I should only marvel at his genius from a distance. But I can truly say that in the six years I have lived with him, I have never for one moment been deceived in his character. He has a high truth and integrity, and is thoroughly in earnest for the Right and the Good; hence all hypocrites and phrase-makers are uncomfortable in his presence.

What did Socrates do, except impress with his tremendous personality every man he came in contact with ? Thus does Alcibiades, the magnificent wastrel, testify :

" When I hear him speak, my heart leaps up far more than the hearts of those who celebrated the Corybantic mysteries, my tears are poured out as he talks, a thing I have often seen happen to many others besides myself. I have heard Pericles and other excellent orators, and have been pleased with their discourses, but I suffered nothing of this kind; nor was any soul ever on those occasions disturbed and filled with self-reproach, as if it were slavishly laid prostrate. But this Marsyas here had often affected me in the way I describe, until the life which I lived seemed hardly worth living...... I escape therefore and hide myself from him, and when I see him I am overwhelmed with humiliation because I have neglected to do what I confessed to him ought to be done; and often and often have I wished that he were no longer to be seen among men. But if that were to happen I well know that I should suffer far greater pain; so that there I can turn, or what I can do with this man I know not. All this have I and many others suffered from the pipings of this satyr."

And we saw how ignoble and pitiable Francis Bacon was, in spite of his achievements.

II

The modern mind has confounded knowledge or achievement with personality. This confusion has been the 'direful spring of unnumbered woes.' In India it has turned the university graduate into a waste paper basket of odd bits of information, unshaped in character, dwarfed in personality, devoid of faith, which alone can convert knowledge into power.

Education in these days is not 'leading forth' of the inmost personality of a man, but imposing fetters of cast-iron, alien thoughts on him. We are mechanised by it, regimented; not led forth to the freedom of ceaseless '*Becoming*.' Our curiosity is satisfied. We are given wide attachments and intense dislikes. But the motive power which develops our personality remains unkindled. We are walking frauds. We have intellect divorced from will, belief in ideals which are belied in life. The search after knowledge in some cases leads to ideals shaping life ; but in most cases they remain dreams unrelated to life. As a result the modern man does not feel humiliated at his mind being divorced from speech, his speech from action. This two-fold divergence is accepted as inevitable, often as a sign of modernity.

"What is Truth?" asked Pilate two thousand years ago. The sages searched for '*Satya*'—Truth—than which they recognised no higher Dharma. Many have asked the same question but have remained unanswered in all ages. Truth vexes men with its elusiveness.

Truth is not consistency. If I come to know new facts or develop a wider vision my consistency becomes untruth. Consistency is not a virtue ; it is the small man's estimate of Truth.

In an evergrowing personality, in ceaseless '*Becoming*,' there is no unchanging outlook or conduct. Growth presupposes a changed outlook, a more and more co-ordinated conduct, a progressively dynamic personality. If devotion to living Truth persists in a man every moment consistency is only a snake's skin to be shed time and again.

Truth is not objective. It is highly subjective. Each man has his own truthful view of things. If I say what I believe now I am truthful. You may believe differently and yet may be truthful, for your perception or logic may be different to mine. Two persons trying to see the same truth often honestly come to two different views of it. Truth, therefore, varies with each individual. Each man has to seek it for himself. That is why each individual has his own distinctive gods or a separate conception of God. The idea of God as we know now has varied with each race, age, country and individual.

In spite of this changing variety of Truth, in all cases earnest men seeking Truth have found it in being true to themselves. Truth is universal in the sense that it is sought after and held in reverence by all. Its search alone becomes the guiding light of all high-souled efforts. There is no objective truth for all men except the subjective conviction that he has had the experience of Reality.

Many men speak of Truth, but often it is 'a clatter of the tongue.' Still they cried, 'Truth, Truth, and spoke much about it to me, yet was it not in them' said St. Augustine. 'But no man is happy till he finds his own Truth ; nor is he free, for I ask of every man, whether he would rather rejoice in truth or in falsehood. They will no more hesitate to say 'in truth' than to say 'that they wish to be happy.' For a happy life is joy in Truth. For this is joy in Thee, who art Truth, a God, my Light, the health of my countenance and my God All wish for this h
life ; this life do all wish for, which is the only hap
in the truth do all wish for.' Gandhiji very s
'At one time I thought God was Truth ; I kno

God.' Shri Krishna said emphatically, 'Truth is my manifestation in man.'

III

How am I to serve the Truth, which gives me joy, freedom, and strength ; I do something at the behest of some one else. My soul rebels. I feel out of sorts. I feel I am not serving my own truth. If I abjure temptations but sit dreaming of them I feel untruthful. Why ? Francis Bacon did not serve Truth ; Shankara and Dayananda and St. Augustine and Marcus Aurelius served it. If I have to serve Truth, I must be true to myself ; I must '*Be.*' To be oneself and to serve the truth is therefore one and the same.

In the process of '*Being*' the mind, the word and the deed must tend to become one. But it is a difficult process—this acquiring of unity. Mind, speech and conduct generally fly away from each other. When I try to co-ordinate these three, I begin my search for the Truth. When I succeed, I reach experiential Reality. I become '*Atmavan.*' When I experience this Reality, my thoughts, feelings, words, life itself becomes a source of dynamic power. I back my Truth with the whole force of my whole life. I become a dynamic personality and really effective. Effectiveness then is the inalienable counterpart of a dynamic personality.

Truth is in the first instance a discipline of the speech. This can only mean speech which is sincere, without mental reservation. But this is not all. It is an attribute of Arjuna, of the 'divine gifts.' Its absence is the attribute of those who possess devilish gifts.

Patanjali has given the test of what is truthful. 'Truth, when realized, yields the fruits of action.' One has to be truthful, that is, one's thought, word and deed have to be compact if achievements have to follow. Enduring achievements and devotion to Truth are not effect and cause. They are part of one whole.

If I want to do things, therefore, the three forces in me have to be welded into a dynamic unity. This is Truth—this supreme unity of the three great forces of life. When it is reached, then will my personality be turned to receive the commandment of Him whose instrument I hope to be.

When a man abides in his Truth then as a Seer he sees the Truth. When he stands firm in it he attains Yoga.

IV

If I have to serve my Truth and stand steadfast in it, I must make my thought, word and deed compact. But this is merely a description ; it does not indicate what my Truth is.

The basis of each man's truth is his *svabhava*, his nature, which comprises his taste, aptitudes, capacities, temperament and the whole content of his subconscious. Individual gifts, heredity, social environments, education, self imposed discipline—all have to play their part in producing this a sum-total of one's *svabhava* which makes every man what he is.

This nature is the base of my individuality. It is the cause which makes me myself. Therefore, the act inspired by my nature is never untruthful, sinful.

Whoever acts by his nature inspired
Incurs no taint of sin.
Such acts, born of his nature,
However imperfect,
Let no man desert.
For, as fire is enveloped in smoke,
All efforts are wrapped in imperfections.[5]

In most attempts at religious, moral or educational discipline it is forgotten that individual nature—*svabhava*—is the only basis of personality. Early in life I was attracted by *vairagya*, asceticism. I then decided to control the lure of form, taste, smell, touch and sound. I enforced upon myself a rigid code of turning away from their enjoyment. But soon I realized the potency of my individual nature. Beautiful forms danced before me and I created them in literature. I slept on the floor but my mind yearned to touch the soft down and the delicate flower tip. The murmuring rustle of leaves, the distant lilting tunes of a flute, sent thrills through my being. My nature declined to accept a negative discipline of self-suppression. After years of fruitless effort, I realized that I cannot climb out of my nature. Then I understood the secret of Shri Krishna's teaching—

Such acts,
Born of his nature
However imperfect
Let no man desert.[6]

Another experience of recent years proved to me the inalienability of the individual nature. I first saw non-violence in working order at Bardoli in 1927-28 and I began to study it. In 1930. I joined the Congress. I studied Gandhiji's writings and Tolstoy's teachings. I closely studied how in his own life Gandhiji worked out the principle laid down by the *Gita* and the *Yogasutra*. I tried to trace the origin of the doctrine and its application in the efforts of the early Christian Martyrs. For over ten years I tried it in practice, saw it tried, and analysed its working. I became convinced that the Law of Moral Causation in its aspect of Non-violence was inalienable. I tried to live up to it. I failed. A few honestly tried to live upto it ; still fewer succeeded. Its inadequacy under the conditions created by men, for instance, in the Hindu-Muslim riots or in a war against a brutal enemy, oppressed me. My whole being revolted when Gandhiji imposed upon his followers the ban on violence even as a defensive measure. I knew I was falling short of a standard imposed by an all-pervading Law which was ineluctable. But my nature thundered back that in a noble cause violence was not only ignoble but was laudable and necessary. That was my Truth. I felt miserable. I felt myself a fraud. I appeared to shelter my cowardice under a professed loyalty to Non-violence. The fault was not with the law of

Non-violence. My individual nature indicated a different attitude. I saw men making Non-violence a cloak to hide their cowardice in face of force. I spent unquite days and sleepless nights. The voice came to me again and again—

Acts, born of his nature
Howsoever imperfect
Let no man desert.

I felt truthful only when I shed the disharmony between my professions and my convictions.

Shri Krishna's teachings never even for a moment miss this aspect of the message.

Each man to his own wedding,
So does he reach
The perfect state.
Listen how to his own work devoted
A man gains perfection.
He gains the perfect state
Only when he worships,
By his own characteristic work,
Him from whom all beings forthcome.[7]

This consecration is to be by his own work, his characteristic activity born with him, his deed which is inspired by his nature. For, that alone is his *Dharma—Svadharma.*

Better one's own task
Imperfect though it be
Than an alien task, though well-performed ;
Whoever acts as his nature bids him
Incurs thereby no taint.[8]
Shri Krishna saith :
No one needs tremble
At doing his own duty.[9]

The same refrain is repeated in stronger terms in the Third Canto.

Better one's own task,
Imperfect though it may be,

Than an alien's task well performed.
Better to die,
Discharging one's duty.
Desertion destroys the man.[10]

Thus I get a complete picture of my Truth. Every one is tied down to his own task which his individual nature dictates. My nature bids me to undertake a task. My task is ordained by my nature. To perform it as my nature indicates is my duty, the law of my being. The pursuit of that law is the pursuit of my Truth ; to back the pursuit with my life is the highest realization.

Svabhava decides *Svakarma* ; the pursuit of one's *Svakarma* is *Svadharma.* Adherence to *Svadharma* at the cost of life is the consecration implied in Yoga. This gives the glimpse of what dynamic unity means It is the fusion of all powers of my nature discharging concentrated energy as the driving force behind my own task. Then thought, word and deed emanating from my nature are rendered indissoluble by a will which is trained to welcome death rather than let these three radiations diverge.

Prof. Bhansali when he was on his fast in connection with the report of rapes at Chimur told me, "I am shocked. But I am so earthy. I should have died when I heard of the rapes." The remark struck me as describing dynamic unity in its absolute form. If the hundreds of men and women, who were in the village at the time, and who later trembled at the horror or grew indignant at it in retrospect, had dynamic unity they would have died at the time or died in an attempt to stop it.

'Better to die, discharging one's duty,' is a terrible test of the dynamic unity of a man. To '*Be*' ceaselessly, to go on training oneself to back one's truth with one's all is the only preparation for it.

In this compactness of Yoga to 'be' and to 'do' are one. One's task becomes part of one's nature. *Samadhi* is defined to be the act in which the object alone takes shape and the self is annihilated.[11] When what 'I am' and what 'I do' are fused into one intense process, creation follows. What I concentrate on yields achievement. Just as what I 'am' expresses itself in what I 'do,' what I 'do' becomes the measure of what I 'am.' This is beautifully expressed in Goethe's poem 'Prometheus.'

Prometheus—
What is mine, they cannot take away ;
What is theirs, let them preserve,
This is mine : that is theirs : that is the difference.
Epimetheus –
What's yours ?
Prometheus—
The circle my activity doth fill.

My nature, my task, my duty, and my readiness to die for it—that's Truth, that's surrendering oneself to Him.

V

The *Gita* starts with the fundamental position that *svabhava* or a man's individual nature, *svakarma* or the task appointed by his nature, and *svadharma* or the law of his being or his own characteristic Truth or Duty, are inalienable and sacred for him. The individual nature of a man is, therefore, the basis of his personality ; the only centre of dynamic power which he possesses. By this emphasis Shri Krishna places human personality on a firm foundation. It is a thing of absolute and intrinsic value which at all times must command his loyalty. This loyalty is therefore a Dharma, not a means to an end, but an end in itself. It is neither derivative nor defeasible.

Human personality as an end in itself was recognised by the ancient Greeks and by Christ. To some extent it underlies the doctrine of modern democracy with its emphasis on political liberty and the rule of law which provides a basis for modern jurisprudence in democratic countries.

But the *Gita* makes it the pivot of life. From my individual nature springs my characteristic activities ; only in pursuing these activities I must find my Truth ; such Truth alone will bring me to Him ; and it is only then that the individual personality becomes universal, not before. The *Gita* pursues the emphasis on individual natures. It classifies them. It probes into the conditions on which their distinctiveness rests. It also provides a scheme of training and social synthesis by which every nature can rise higher so that to every man is opened the pathway of Yoga.

On the most superficial observation, the individual nature of a man appears to be conditioned by three Qualities, Gunas. They are inherent in universal Nature. These Qualities are Purity, *sattva* ; Energy, *rajas* ; Darkness, *tamas*.[12]

Purity is luminous, taintless, and leads one to happiness and right knowledge. Energy springs from desire. Its principal characteristic is attachment, which harnesses a man to ceaseless activity. Darkness is the child of ignorance. It leads man to error, makes him heedless and ties him down to sleep and sloth.[13]

The measure and interplay of these Qualities in every individual nature determines its outlook, its characteristic activities, and the tasks which it is impelled to perform. They also inspire the direction of the urge which drives a man to work out his characteristic tasks.[14] Even if a man, out of self delusion, decides to desist from such tasks a man cannot give up doing them. His urge to perform the task dictated by his nature cannot be suppressed. His individual nature will not let him do so, even if he wants to do so. Driven by its irresistible urge, he must perform them.[15] Only if he is driven to do so, he will perform them clumsily, as their slave and victim, not as their master.

If Purity dominates his nature, self control and knowledge will come easy to him.[16] He will be able to harmonise his thought, word and deed easily. His approach of Yoga will be speedy and effective. If Energy predominates in him, his thirst for possession and power will make the harmonising process difficult.[17] But when Darkness has a hold over him, he will remain deluded.[18] He will never feel the need of harmony; if he does, sloth and indolence will never let him attempt it seriously.

If we survey the different types of individual natures of man, they fall into four categories, viz. (A) Pure natures, (B) Energetic natures leavened by Purity, (C) Energetic natures influenced by Darkness, and (D) Dark natures.

These natures are respectively called the Brahmana, the Kshatriya, the Vaishya and the Shudra natures.[19]

These words when used in the *Gita*, denoted the well accepted social distinctions of the time. The *Rigveda Sanhita*, the earliest record of men, shows the caste in its formative stage. The Brahmanas were being crystallised into a hereditary corporation devoted to ascetic life, high intellectual endeavour, religious practices and the profession of teaching. The military class though more fluid, was also setting down to a distinct social group. The men of the *visas*—the villages—the general mass of the Aryans were the Vaishyas. The rest, the unreclaimed of the Aryan culture, were called Anaryas, Dasyus, Dasas; possibly a large section bore the name of Shudra, which soon came to be applied to the general mass of the unreclaimed. Society was fluid; inter-marriages between these classes were frequent; men could change their profession and with it the class to which they belonged.

The most notable and respected family of the Vedic Rishis was the Vasishthas. Vasishtha, the founder, was the son of a dancing girl.[20] His unknown parentage was traced to God Varuna[21]. He was a warrior priest, and fought in the famous battle of Dasharajya. His son Shakti, a Rishi, died in battle.[22] His grandson, Parashara, was born of a chandala; and he was a Rishi,[23] who was no longer a warrior priest. Parashara's son Vyasa, by a fisher-woman[24], became the greatest apostle of Aryan Culture. In life he was accepted as divine, and was later worshipped as an *avatara* of God; Brahma, Vishnu, and Shankara in flesh and blood.[25]

The Bhrigus were warrior priests. Richika, having been offended by the Haihayas, migrated to the Punjab, married King Gadhi's daughter and presented his father-in-law with a thousand horses.[26] His son Jamadagni was a Rishi and composed hymns and performed sacrifices in collaboration with King Gadhi's son Vishvamitra.[27] Vishvamitra, an heir to the royalty of the Bharatas, gave up kingship to become a Rishi.[28] He was a warrior priest who fought Vasishtha in the battle of the Ten Kings, but founded a school of Vedic learning. Jamadagni's son Parashurama, was a warrior priest par excellence and destroyed kings. He was the acknowledged master of the art of war and came to be accepted as the *avatara* of God.[29]

But in the midst of his fluidity, there were two fundamental ideas which did not change.

Lifelong consecration to self discipline and learning was the primary duty of a Brahmana; and in consequence, the Brahmana was the acknowledged leader of society and as such was entitled to be maintained in such security and respect as would enable him to pursue his duties.

Warrior priests were common to all early societies. We find them also in Babylon, Egypt, Greece and even Rome. But with the progress of society and the growth of kingly power, the race became a parasite of royalty. In India the potent influence exercised by these two fundamental ideas has led to two remarkable results. First the warrior priest slowly evolved into a living embodiment of culture; and secondly, there was a steady continuance of a race of men, who, independent of royal power, ensured the supermacy of the spirit over matter.

In the course of its social evolution, the human race has been characterized by two trends. Freedom of marriage comes to be restricted to a group and avocations tend to be hereditary. These factors which have a great share in stabilising society, intensely affected the social structure in ancient India. They also at a very early stage gave birth to ideas which influenced the collective will of men. In the later Sanhita period, the Four-fold Order of Society came to be accepted as a natural and inalienable synthesis. In the *Purushasukta* of the *Rigveda* the cosmos is viewed as a Person ; and by sacrificing him the universe is produced. The Brahmanas came from his mouth; from his hands, the Kings; the Vaishyas were begotten from his thigh; the Shudras from his feet.[30] Here, long prior to the *Gita*, the Four-fold Order of Society was accepted as a divinely appointed social synthesis.

By the very nature of things a man is born into his father's social group. He grows up in its atmosphere. Ordinarily the individual nature is so pliable that it is moulded by the social environments in which it grows to maturity. Sometimes, however, an individual has a nature fundamentally different from his dominant group nature, or, by accident, he falls into alien associations. Then he strikes out his own path and rises or falls into a different group. This is the normal, unpurposive process by which individual natures adjust themselves to social levels.

Before the *Gita* was taught the Four-fold Order of Society—*Chaturvarnya*—had come to be predominantly hereditary. If moderns were not blinded by their own self-perfection and the crude social experiments made in Europe, there would be nothing surprising in this. The original texture of human nature is woven by his ancestors. A better race or specialised faculties are inconceivable without suitable mating. The cattle rearers and the horse breeders know this better than those who claim to know about the rearing of men.

But when heredity comes to be over-emphasized and social security is prized above freedom social groups become fossilised. They become castes, into which one can only be born and outside which one cannot marry. Individual natures are denied evolution on their own lines; patternisation destroys vitality ; endeavour after a fresh integration of life is stifled ; personality is dwarfed.

In such a society accident of birth is everything, individual nature, if non-conforming, an excrescence to be repressed or penalised.

The caste system was the predominant feature of many ancient societies. Elsewhere, it lacked the urge to reintegrate its vitality from age to age; it became lifeless, and disappeared. Not so in India. It has braved all dangers and retained its vigour. It has preserved; it has conserved; it has met new situations with fresh solutions. This is solely due to the outlook taught by the *Gita*. This Gospel has provided a new content and meaning to the Four-fold Order of society; and imparted an undying spark of vitality which enables the social structure to defy decay.

VI

The *Gita* transfers the emphasis from birth to the individual nature of man. Individuals are divided into Brahmanas, Kshatriyas, Vaishyas and Shudras. According as is his nature everyone falls under one or the other of the four categories,[31] irrespective of the parentage from which he springs or the means by which he acquires it.

The Pure or the Brahmana nature is dominated by Purity. It is characterized by love, self-control and self-discipline, by purity, forbearance, and uprightness; by knowledge, both of the higher and the lower order; and above all, by faith. The man of this nature worships high aspiring deities. His nature declines to pay homage to men or deities who do not draw him higher. His taste is pure and simple. He loves food which is soft and digestible or which promotes health, vigour, life and joy. He does not perform rituals from a sordid motive.[2]

A man with the Brahmana nature has innate reverence for the gods, the learned, the wise, and his own teacher in particular. Humility towards the learned and aspiring—the true mark of genuine culture—is his. When he speaks, he speaks the truth, but not harshly. He harbours no evil, and is serene by temperament. His speech and action are restrained ; his purity, undefiled. His vision is universal ; in diversity, he always finds unity.

Studious of making every act of his perfect, he is indifferent to results. He pursues his task undeterred, even if it is unpleasant. Even when it happens to be alluring, he is detached. He can discriminate between tasks and tasks ; and knows what to do and when. He also knows the taste which are bitter, sour, salt-laden, overhot or free. He, therefore, knows his tasks and the limitations which his nature imposes upon him. And knowing them all, he consecrates his life to them.[33]

The man of Virile nature—the Kshatriya nature—is different. This type of nature is actuated by Energy. He who possesses it, is brave, spirited, firm, adroit, heroic, generous and lordly. His heart is lifted to forceful and fearsome divinities.

Such a man is of a fastidious taste. He loves tasty food—sharp, astringent, bitter, sour, salt-laden, overhot or burning. Ambition or insincere display accompanies the rituals he performs. If he undergoes rigorous discipline, it is to secure repute, honour, or respect ; or, as a feat wherewith to impress the multitude. His outlook has universality. The underlying unity of things escapes him. He loves analysis, division, subdivision.

Such a man cannot stick to his task, if it is unpleasant. His prime motive in all activities is to satisfy his desire or egotism. He pursues his task passionately, intent on gain or greed His motives are not always pure ; he is willing to inflict injury ; he is swayed by joy or grief in all he does. Whatever he loves, he thinks is right ; what he hates, is to him always wrong. Behind the urge which drives him on is the strength of attachment to a desire for results. Sense satisfaction is what he seeks.[34]

These traits are common to the nature of an ordinary energetic, worldly man. But most of them are common to the Virile or Kshatriya nature as well as to the Gain-loving or Vaishya nature. But there is a marked difference between the two natures. What makes the distinction between them is the presence or absence of the urge to rise higher. In Virile natures, like the one which Arjuna possessed when Shri Krishna began his discourse, Purity exists as a subsidiary quality, transmuting Energy into a force wherewith to attain self-control and consecration. In the Vaishya or the Gain-loving nature, Darkness prevents Energy from being so transmuted. Energy is kept tied to self-satisfaction. The man with such a nature is content with possessions.[35] He pursues tasks which yield gain. He tills the soil, he herds the cows, he buys and sells.[36] Sense delights are to him the aims of life. Darkness keeps him fettered to attachment, wrath and fear and prevents his ascent.

The subservient or the Shudra nature is dominated by Darkness.[37] Energy, if at all, is only its subsidiary quality. Those natures can be found plentifully around us. The man who has this nature – whoever he is and whatever his heredity – pays homage to the grim deities of the underworld. His self-control takes the shape of self-torture, both of body and mind. He loves food which is stale, tasteless or putrid. If he lights the sacrificial fire, it is regardless of piety and without faith. His attempts at self-discipline are born of bigotry, inflicting torture on himself, directed to another's ruin. His gifts are graceless ; they are given to the undeserving, at inopportune moments, with contempt. His vision lacks detachment ; it is without clarity ; it only spots the effect but is behind the cause.[38]

A man possessing the Shudra nature deludes himself. He will forsake his task at the slightest provocation. Whatever he does, he does recklessly or to encompass another's ruin. He lacks self-control. He is stubborn and vulgar ; perfidious and malicious slothful or dilatory ; or oppressed by mental distress. He has no discrimination. He sees right things as wrong. He is often mastered by sleep or fear, lust or grief or despondency. Self-delusion is his joy. He is subservient ; his nature prescribes this outlook. He cannot escape it.[39]

These four categories of individual natures are not artificial. They are found among men. On this natural division Shri Krishna builds the firm foundation of the Four-fold Order of society, *Chaturvarnya*. The Four Orders are those of the Brahmanas, the men of the Pure nature, devoted to high aspiration and self-perfection ; the Kshatriyas, or the men of Virile nature who are wedded to achievements ; the Vaishyas, or the men of Gain-loving nature who pursue economic productivity and live self-complacent lives ; and the Shudras, the men of subservient nature, who love no higher task than service. Each of these types of men has its distinctive attributes, its characteristic tastes and tasks.

Chaturvarnya, the Four-fold Order, is not made by man. Nor is it a bundle of four castes. It is a social synthesis, a natural fabric ; a creation instinct with life. "I created the Four-fold Order," says Shri Krishna, "on the basis of Qualities, natures and tasks."[40] It is not the caste system as we know it. It is a universal and eternal social synthesis, inherent in the nature of men.

In giving to the Four-fold Order of society a new content and meaning, the *Gita* accepts two facts which are generally missed by the admirers of Westernism. First, men are born unequal in nature, aptitude, capacity and outlook, the Rousseauean myth of equality notwithstanding. Secondly, the nature of man apart from its basic strength and aptitude is moulded by hereditary influences ; by the early environments of the group in which he is born ; by the lessons taught to him by experience ; and lastly, by self-imposed training. The force of heredity in ordinary men is the most potent, the force of self-discipline, the least.

Shri Krishna recognises the shaping influence of heredity and, in the beginning appeals to Arjuna to pursue the task to which he is born :

To a Kshatriya born
No higher task is appointed
Than a righteous war.
Unbidden have the gates of Heaven

Been opened for thee.
Happy the Kshatriya, indeed,
To whom is given
A chance like this to fight.[41]

But this is the beginning, not the end of the message.

Shri Krishna's call is to strengthen the weakest of the forces, self-discipline, till it overcomes heredity, environments and the twists imposed by experience. He urges man to challenge the normal order of influences and to ascend to Him.[42] For every man is open the way of Yoga. Self alone can save the self.[43] What heredity, environments and experience have shaped can be recreated afresh on the lines of one's own basic constitution by pursuing one's own characteristic task and Truth.

All beings are alike to Me,
None do I hate, and none favour ;
They that worship Me with devotion
They live in Me
And I, in them.[44]

Thus everyone can live in Him, irrespective of birth or the type of nature he has. Shri Krishna himself is a born Kshatriya. The royal sages who taught the same message before Him were Kshatriyas by birth,[45] and so was Arjuna. Even those whom the ignorant consider low-born can reach Him. Those who *know*, know no difference between a Brahmana, a Kshatriya, a Vaishya, nay, even between a Shudra, a woman and a man born in sin. Not even against a *Chandala*, the child of Darkness, can the gateway of Yoga be closed.[46]

The caste system or any other rigid system which denies to an individual the right to develop his nature to its full stature goes counter to the teachings of the *Gita*, is unnatural. It will destroy the individual and end by being destroyed itself. Shri Krishna's message, therefore, supplies the vitality which would re-integrate the Four-fold Order generation after generation. The Four-fold Order, as taught in the *Gita*, is a social pyramid at the top of which stands the man of Purity. The others can rise to the top. There is no bar to this ascent except lack of aspiration and of the Will to Become. Its path cuts across all natural and artificial barriers created by heredity, tradition and social environments. In the same way, whatever the privilege or opportunity, the nature which cannot conquer *tamas* or Darkness falls ; and if it comes to be endowed with devilish gifts it sinks, unredeemed, to depths unfathomable.

No man's birth, environment or even nature, therefore stands in the way of his attaining Yoga as the *Gita* teaches it. If he is prepared to rise he will see light ; he will try to find his own Truth as his own nature indicates. In search of his Truth, his Will will grow strong. Dynamic unity will follow. Maladjustment of the Qualities will disappear. The bonds of imperfection will fall off. In this way each nature will tend to grow perfect—perfect in its own characteristic way ; but perfect all the same.

VII

After heredity, social environments provide the most potent force in human development. Psycho-analysis has been groping its way to the realisation of what was clear to the ancient seers. Men do not live alone. They live, move and have their being in herds. They bring up their offsprings according to the law of the herd. Classless society is as much a myth as the equality of men.

Society or a nation is not a blind aggregate of individuals. It is an organism with a nature, characteristic tasks and its own Truth. It seeks its own self-fulfilment. It has progressive movements corresponding with the progressive movements in the life of its powerful members.

These powerful individuals, the leaders in all departments of life, provide their social group with the urge, the strength, the Will to Become, and give it dynamic unity. In search for dynamic unity the leaders and the social aggregate react on each other. If, therefore, the attainment of Him through Yoga is the ultimate goal of life, a man's passage to Perfection must be made less difficult. This can only be done by a hierarchic arrangement of social groups. If the end is to ascend from Darkness, through Energy, to Purity, the Pure nature must be grouped as the top layer of society.

The Four-fold Order of society, according to the *Gita*, must imply a hierarchy of four social groups ranged, *viz.* of men of Pure nature, or Virile nature, of Gain-loving nature and of Subservient nature. Purity must be the apex, Subservience the bottom.[47] Under any other arrangement ideals would cease to ennoble life ; men of devilish gifts would shape social environments. Confusion would follow. Following this fundamental conception, in India, the class of men with Pure natures have been accepted as a class to be respected, admired, and followed.

In the social system of Japan and Germany we find a social system. the top layer of which consists of men of Virile nature. The men of Kshatriya nature are the leaders of life. Energy is the highest of qualities. Heroism attains unprecedented heights. For instance *harakiri*, self-imposed death as the highest duty, is a rare and noble tradition which sublimates Energy.

These men of Virile nature have created a social structure suited to their nature. They have inspired huge masses of men with limitless ambition and strength. The object of this effort is power. In pursuit of it they have regimented life thoroughly. The State or the Nation is a god demanding from every man the surrender of his nature, his task and his truth, and enforcing the demand by force. The individual is a cell, the social aggregate a giant body living on it. In forging this organism, every nature is crushed to a pattern ; every task is superimposed. Slogans have to be accepted as collective truth. Men of Purity become indifferent or sink into a base parasitism, following not the truth as they see it, but the wisdom of collective truth as the masters want it. Action is not the expression of a free, individual dynamic unity ; it is a well-drilled performance, conducted under the pressure of habit or fear. Detachment and individual truths are *les majestes.* Stern discipline, imposed from outside, is contraposed to free self-discipline. The individual does not care to attain Him. He does not in the course of his ascent move towards a wider sense of oneness with all, seeing Him in all, and all in Him. He becomes an automaton under compelling uniformity which destroys his self expression and in course of time leaves no individual urge to seek a universal consciousness.

In Britain the social structure discloses a curious hierarchy. The Gain-loving are at the top ; the Pure, coming next, are maintained in independence ; the Virile come next. The hierarchy is not the result of purposive collective effort ; it has grown with Britain's greatness, as a result of her people's wonderful practical sense.

The men of Gain-loving nature dominate life. To produce, to distribute and to acquire wealth is the highest virtue. Money is the supreme good. Rulers of men buy and sell shares in armament factories and are deemed incorruptible. Thought, learning and heroism are also bought and sold. The press buys, sells and distributes the truth at the behest of its paymasters, the rich. The rich impose action, not by fear, but by playing upon the greed of men.

The vision of the dominant class in society which is dominated by the Gain-loving is circumscribed by a material outlook. It breeds capitalism ; low paid slaves by millions who toil so that a few might enjoy the fruits ; slums and soul-less poverty ; ostentatious charity to plaster sores without curing them ; the destruction of family life and the growth of female traffic. The man who seeks Perfection has either to lose his soul by selling his independence to meet the rising cost of life, or to be content with being looked upon as a crank and be denied the leadership to society.

The Gain-loving, however, dominate the social structure in England only to a limited extent. A newly rich can gate-crash into the highest society, but cannot enter the most influential class. This class, though not looked upon with veneration as in India, commands sufficient respect to prevent society from falling spiritually.

This class consists of the prize-winners at the British schools. In school they dominate their companions ; when out of school, they take to the Church or to education, scholarship, law or literature. As Oxford dons or judges or clergymen they can lead a life devoted to high learning and self-discipline. They are left free to voice their views and influence life. They are maintained above the sordid struggle for existence. They are the Brahmanas, though not accepted formally as such. It is they who shape the collective life of the society, and have saved England from being overwhelmed by the maelstrom of materialism.

Russia is making a new experiment to save society from materialism, but without losing its worldly advantages. The top layer of the social structure consists of an aristocracy of active public workers. It is ranged in a hierarchy, drilled, controlled and directed by iron discipline into an army. Its composition is independent of birth or wealth. The gain motive is carefully eschewed. The top layer is of Kshatriya natures but individual ambition is merged into the ambition of its group. The Gain-loving natures are deprived of all scope to make or retain wealth for individual satisfaction. The State is the god as in Japan and Germany and claims the total loyalty of men. It is the only owner, and the Gain-loving natures have by compulsion to take to Virility and Subservience. The individual is kept in comfort, but has to be the subservient instrument of the governing class.

Material welfare of the society being the only aim of the collective will, the supremacy of individual truth is denied. Freedom to pursue one's nature or the task which it dictates, is a crime to be scrupulously stamped out.

The men who seek self-fulfilment or who walk the path of self-discipline are nuisances. The path of self-perfection is considered the path of folly. Beyond matter there is nothing. Attainment of godhood is a myth, invented by knaves and believed by fools.

This godless, soulless experiment rules out individual freedom and the need for self-perfection. It has been born in despair. It is being enforced at the point of the bayonet. Its recent military triumphs have invested it with the halo of grandeur. But it is the product of a day ; it is undergoing vital changes every day. And it will have to survive a few centuries, before its permanent value can be judged.

This system negatives the postulates of the *Gita*. The individual according to it has no supra-physical basis, no freedom, no urge to spiritual perfection. Men cannot attain godhood. Society has no other but a material foundation ; and Pure natures have no primacy.

It has not been the lot of Subservient natures to be given the leadership of society except under the palace rule of autocrats. Under such a rule, clever flunkeys become the Best by pandering to the whims and vices of their masters and acquire ascendency over the Pure, the Virile and the Gain-loving. The Pure have to sink into bards, the Virile into mercenaries, the Gain-loving into bribe givers. But the Subservients have never been known to have evolved a philosophy of life which could give them any but a fleeting moment of influence.

A well regulated and stable social existence is essential to the growth of the individual. Hence Shri Krishna utters a warning against wars and revolutions. Social earthquakes, like physical ones, endanger life and destroy growth.

War is a disaster. It corrupts morals and weakens the social bonds. It destroys the respect for elders and teachers. It has to be shunned till resistance becomes the highest duty, when Truth has to be pursued without attachment, fear, or wrath.

Immemorial traditions and religious duties have to be respected. Time honoured customs have their functions. Men who, by their individual growth, do not need them, have still to honour them lest the ignorant may lapse into barbarism. For, the best among men, even sages like Janaka, pursued tasks with an eye to the welfare of humanity.

Whatever the Best do,
To that must lesser folks conform ;
The world only follows
Whatever the standard that they set up.[48]

Customary practices hold social life together ; that is the strength of the ordinary mortals. Breaking them up will not help. It may destroy ; it does not lead to progress.

Though nothing binds Me ; even I
Follow the round of duties ;
For, men only follow the ways I tread.
These worlds would be rooted out
Should I but leave my tasks undone.
I would then create chaos
And the Creations' doom would follow.[49]

This recognises that human evolution to be fruitful has to be slow and steady. Arjunas may go forward if they can. But,

Let not the wise lead astray
The man whom partial knowledge blinds.[50]

Lawlessness helps nobody, neither the crowds nor the Arjunas. The Arjunas must set themselves free and like Pillars of Fire lead men out of bondage.

Thus knowing
The ancient pursuers of freedom worked
On the pathways of ordered life.
Take up, hence, the tasks—
These Ancients wrought in days of yore.[51]

Even the message of the *Gita* itself, has to be imparted only to the fit.

Repeat not this word of Mine
To any who in discipline lacks,
Or to any who shuns Devotion,
Or to one who lends unwilling ear,
Or to him who hates Me.[52]

Arjuna must attain Perfection himself but not endanger social progress. Man should emancipate himself, but he need not do so at the cost of his less gifted fellows.

In this way alone are the needs of social security adjusted to the free growth of the individual.

But let there be no mistake. Truth is and must remain an individual, not a collective affair. It cannot be taught. It must be lived up to by each one for himself. A man to be yogi, must be absolutely alone, a lover of solitude.[53] His friends, his family, his world will fail to understand him. His words will be misunderstood, his acts deplored. At every step he will be overwhelmed to learn that his fellows have no desire to know his Truth, or even their Truth, that they seek not freedom but some alien task. But he will have to seek His strength.

The same to censure and to praise
Wrapped in silence,
Content with what he gets,
Unattached to home,
Of steadfast will, to Me devoted—
He alone of all
Is to Me most dear.[54]

"Better to die in one's own Truth." No greater message was given to the world. If I am to realise it I must pass men by and march onwards to my own Truth. I must persevere in my pilgrimage, even if all fail me. That is Freedom ; that is attaining Him.

For no man it is too late to be free.

In all ages and lands, men who have towered over the multitude are those who have stood, fought and died for their own Truth. History, viewed thus, is an unbroken procession of these torch bearers—men of differing natures and gifts who across time and frontiers, are united in a brotherhood of characteristic self-endeavour to redeem Truth with their life.

LECTURE V

CHATURVARNYA : ITS IDEAL AND PRACTICE

The ideal and practice of *Chaturvarnya* have had mutual reactions in shaping the social evolution of India. The castes tried to adhere to the rigid isolation of birth by claiming to perform—and not without success—the tasks assigned to them by Shri Krishna. The dynamic teachings of Shri Krishna on the other hand, readjusted social relations from time to time by encouraging a shift from birth to individual nature and tasks. These mutual reactions have produced in India a social organisation which is both tough and powerful and yet possesses a wonderful vitality to adjust itself to new circumstances. Recent generations of men in India have been so blinded by an admiration for the social apparatus of the West that they have failed to appraise at its true value the marvel which the social system in India has been and is growing into.

This social organisation threw up the imperial Power of Pataliputra. It consolidated North India from 700 B. C, drove the Greeks out of the country and brought imperial unity to India under Chandragupta Maurya and Ashoka. India became one of the most powerful countries of the ancient world till 100 A. D. The *Chaturvarnya* then rendered it possible to usher in the classical age under the Imperial Guptas from 320 A. D. to 500 A. D. Kalidasa's works, if placed in this period, reflect the beauty and vigour of the *Varnashramadharma.*

In considering the influence of the *Chaturvarnya* idea, it must not be forgotten that at all times the Hindu social system has been expansive. It grew narrow in defence only. Whenever opportunity presented itself it asserted its highly absorptive power. In spite of its emphasis on heredity it was never slow to give place to merit or to adjust itself to new conditions.

The Four-fold Order, as already stated, was originally devised to universalise the social system so as to absorb the non-Aryans. Vishvamitra was considered the father of many non-Aryan tribes. In the *Mahabharata* Indra enjoins Emperor Mandhata to bring all foreign people like the Yavanas into the fold of Dharma.[1]

In the dialogue between Nahusha and Yudhishthira the doctrine of the *Gita* is emphasized by the latter.

"If a Shudra possesses these qualities," answers Yudhishthira, " then, verily, he is not a Shudra, but a Brahmana. On the other hand, if the Brahmana has no such qualities, he is a Shudra."

" Then, " remarks Nahusha, " the hereditary nature of the castes is untenable. "

" In view of the mixture of castes, it is difficult to determine the caste. Those who know the Truth, therefore, only attach importance to the qualities of man," replies Yudhishthira.[2]

An old poet in unequivocal terms asserts that a Brahmana is not one by birth but only by self-discipline. He then illustrates it by the example of the Vasishthas, the greatest family of Rishis known to tradition.[3]

Chandragupta married the daughter of the Greek Seleucus. The Besnagar column inscription records that the Greek Heleodorus, the son of Dion, was a devotee of Vasudeva.[4] The Yue-chis entered India and were absorbed into the *Chaturvarnya*.[5] So were the Greeks and the Hunas. Many Greeks were munificent donors to Indian shrines as could be found from the caves of Nasik and Karle.[6] Many Indian kings are recorded in inscriptions to have married Huna princesses.[7] From and after the seventh century there were more than one Huna rulers in the country who were accepted as Kshatriyas.

I am not inclined to believe with some scholars that the warrior classes which were called Gurjaras generally, and whose family names were Pratihara, Chamana, Paramara, Chalukya, and Chavda, and from whom the Rajputs of today are descended, were foreigners who entered India in the sixth or the seventh century and were absorbed into Hinduism near Mount Abu.[8]

But one need not therefore imagine that they were in unadulterated descent from Shri Ramchandra's brother Lakshmana as the Gurjara Emperors claimed.[9] Undoubtedly there must have been some admixture of blood, and cultural upraise till they emerged in the eighth century as full fledged Kshatriyas. The Shahi kings of Kabul who were Brahmanas[10] certainly must have been immigrants before the fourth century.

The period from 550 A.C. to 1000 A.D. the neglected stretch of Indian history, saw the rise of Imperial Kanauj,[11] the political and cultural centre of India. Under Mihira Bhoja it attained a grandeur which stands reflected in the works of Rajashekhara, its poet laureate.[12]

During this period *Chaturvarnya* is seen not as a mere conglomeration of castes but a social synthesis.

In theory the four social corporations existed throughout the country. But they were not water-tight compartments, nor did they extend to the whole country. In fact, many social groups lived unrelated to *Varnashrama*. But throughout the ages, educated men, by collective willing, organised life according to the theory. New groups were given place in the scheme by ingenuous explanations.

The first and the most important of these corporations naturally was of the Brahmanas. The Brahmana created and guarded both the spirit and form of the culture which harmonised the whole country. He married the daughters of the other corporations freely.

To pursue learning and culture in all its aspects, to study, to teach, to guide others towards Dharma, these were his principal group tasks. Disciplined life devoted to idealism was his universal *svadharma*.

The Brahmana was the steel-frame of the social organisation. He had no force behind him except that of character and persuasion. He was expected to lead a life of comparative poverty and stern discipline. He had no wealthy endowments to support his luxury. Though the creator and custodian of a magnificent culture and the guide, philosopher and friend of all, he undertook his duties in return for scanty and precarious gifts. Worldly pursuits or rich living deprived him of his prestige, his office of a teacher and the voluntary patronage on which he lived.

The Brahmanas no doubt took to the profession of arms, and even ruled over kingdoms. Harichandra, the first known king of Gurjaradesha, was a Brahamana.[13] The king of Ujjayini, as Yuan Chwang records, was a Brahmana,[14] and so were the founders of the lines of the Paramaras and the Chahamanas.[15] So was the king of Sind who was slain by Muhammad Kasim in 712 A. D.[16] and the Shahi kings (883-1026 A. D.) of Afghanistan and Punjab who fought Mahmud of Ghazna.[17]

But a Brahmana king was not priest-king ; he ceased to be a priest and became a king. Even he had to have a Brahmana *purohita* wedded to self-denying life. Some Brahmanas no doubt traded and many tilled the land. But, the corporation as a whole pursued its self-appointed task with a singleness of purpose, which has few parallels in history.

In the seventh and eighth centuries the old Vedic *Ashramas* disappeared. Their place was taken by great universities, temples, monasteries and educational institutions spread throughout the country. Their learning was pursued and tradition vitalised by intensive training. The home of every *pandit* was also an educational institution, where deserving young men got food and education free of charge. The village *pandit* drew his inspiration from the nearest city, where the learned of the district congregated.

Even in the small portion of India from the Godavari to Mount Abu there were centres of learning at Nasik, Broach, Malva, Ashapalli, Khetakapura, Valabhi, Veravala, Anandapura, Bhillamala and Ujjayini. Of these Nasik, Valabhi, Bhillamala and Ujjayini were, to use the modern phrase, University Towns. Yuan Chwang found similar centres all over the country. Nalanda, described in glowing colours by the illustrious pilgrim,[18] gives a picture of one of the great universities of all time. Bana's description of Divakaramishra's *ashrama*[19] was not fiction but a fact common in the country when his friend Shri Harsha ruled North India.

The great corporation of Brahmanas with thousands of educational institutions all over the country and possibly hundreds of thousands of homes illumined by intensive cultural activity, provided not only religion and ritual but law, ethics, philosophy, thought, literature and art; medicine, astronomy, mathematics and other sciences; the science of state-craft and the practice of war. It provided the means of social uplift by education, ethical training and the spread of knowledge to everyone who was willing to come within the sphere of its influence. Though it was spread over the country in the days when it took years to go from one end of it to another it represented the collective consciousness and will of the country.

There were various kinds of Brahmanas. The *pandit* was the repository of learning, ritual and tradition. The family priest had his own functions to perform; so had the physician who saved life and the astrologer who dispensed hope and consolation with the aid of the stars. There were Brahmana ministers attached to every kingly house. They softened, if not controlled, the vagaries of autocrats by imposing on them a standard of traditional conduct prescribed by the *Shrutis* and the *Puranas*. There were Brahmana warriors and ministers who were not merely men of arms but statesmen of recognised worth. The *Sandhivigrahakas* or ambassadors, and the professional court-writers were in most cases Brahmanas. There were of course, the village *Puranikas* and the village priests who catered to the lowly in their own language and were the messengers of Dharma in far away places. They constituted an agency of social uplift, which brought an ever-expanding circle of adherents into the folds of *Chaturvarnya*.

There were also outstanding examples of learning or character who in every generation set up the standard. They re-lived the ideals for which the culture stood. By their outstanding intellectual, legal or scientific achievement, they kept India ahead of other cultured nations of the world. Above them all stood the Yogi. He might belong to any stage; a celibate (*Brahmachari*) or a householder (*Grihasthi*), a hermit (*Vanaprasthi*), or an ascetic (*Sanyasi*). By intensive self-culture, he attained a personality which was free from attachment, fear and anger. He observed the great vows, and acquired power and perfection which was not far removed from divinity. He was, for his generation, an active centre of Aryan re-integration. And there were many such throughout the land.

When *Chaturvarnya* was first conceived, the corporation of Brahmana was professional rather than hereditary. It was interdependent with the Kshatriya, or the material corporation, which was also drawn from the same class and was imbued with the same passionate devotion for Dharma. Janaka Vaideha and Yajyavalkya were not far removed from one another. The king was not complete without his Brahmana preceptor.[20] Sudasa could not exist without Vasishtha, Chandragupta Maurya without Chanakya, Shri Harsha without Dandin The *Shatapatha Brahmana* laid down that the *Shrotriya* and the king were both the upholders of Dharma.[12] 'A king must find a *purohita*, for he was the half soul of the king.'[22] 'Both together led to the eminence of each.'[23] The kingly power had no meaning unless it was coupled with performance of sacrifices requiring hundreds of Brahmanas, or with munificent grants to them. The cultural achievements of the Gupta empire could not be conceived without the complete collaboration which existed between the two corporations.

The king's primary duty was to uphold Dharma.[24] The highest praise for a king, as in case of Dharasena II of Valabhi, was that he got his subjects to observe the rules of conduct laid down by the *Smritis*.[25] The Gupta emperors were as accomplished as highly educated Brahmanas. Dharasena III of Valabhi is described as gratifying the minds of the learned by his pursuit of knowledge.[26] His son Dhruvasena II was an adept in grammar as well as in the arts of government.[27] Shri Harsha, in spite of his absorbing pre-occupations as described by Yuan Chwang, was himself a man of great learning, an author, a friend and patron of authors. A practical moralist who had taken the vow of constancy, he had foresworn wine and flesh. The ideal king was described as one in whose kingdom there was none who was averse to Dharma, none in distress, none poor, none vicious or miserly, none deserving punishment, none down-trodden.[28]

The Kshatriyas were highly educated and learned in the Shastras. Most of them were the pupils of Brahmana preceptors. The study of the *Vedas* and the *Smritis*, the *Upavedas* and the *Puranas* was a necessary equipment for a king.

Alberuni, in the eleventh century, found that the Brahmanas taught the *Vedas* to the Kshatriyas.[29] Rudradaman, the descendant of a foreigner, knew grammar, music, logic and other Shastras in addition to the art of war.[30]

In theory and by force of enlightened public opinion the principal royal function was to keep the subjects on the straight, path of the *Dharmashastras*. His privilege was to wage wars of conquest and glory. Sovereignty, while it was denied interference in matters religious and moral, had some scope during wars. But the waging of wars had its limitations, which rendered it as innocuous as it could be. The king had to rely upon the army which commonly consisted of the Kshatriya corporation of his locality. Its leaders considered themselves as descendants of Puranic kings. In the hands of a king, therefore, they could be heroes, but never mercenaries.

Life was regulated in the country by the canons of *Chaturvarnya* contained in the *Shastras*. Authority to destroy the structure of life, was felt a danger greater than the one involved in the multiplicity of kings. Throughout the country, the Kshatriya corporation was one, inspired by the self-same traditions. It provided the requisite sanction of physical coercion against lawless elements of society. So the organisation of life secured both cultural development and general security. Naturally, therefore, there was no urge to favour the concentration of power in the hands of conquerors with genius and unbounded power-lust. Only when force which had no regard for Dharma, entered the scene with the Central Asian barbarians that injunctions which were valuable, became a source of positive danger by preventing military co-operation on a large scale.

The third corporation of the Vaishyas also comprised of men of the same class as the other two. Its cultural homogeneity with the two other corporations was complete, only its training and attainments were comparatively less intense. The Prakrit and the Apabhransha literature gives us a glimpse of a highly cultured upper middle class. Shri Harsha himself was a Vaishya; his daughter, however, was married to Dhruvasena II, styled Baladitya, the Kshatriya king of Valabhi.[31] The Vaishya ministers of Gujarata were men pre-eminent for learning and valour, and they also traded. A later instance was that of Vastupala, the great minister of Bhima Chalukya, the Vaghela, who was a Sanskrit poet, a warrior and a great administrator. When taunted with being a *Vanik*, he is reported to have said " Messenger! It is a delusion to think that Kshatriyas alone can fight, and not a *Vanik*. Did not Ambada, a *Vanik* kill Mallikarjuna in battle ? I, a *Vanik*, am well-known in in the shop of the battle-field. I buy commodities—the heads of enemies—weighing them in the scales of swords. I pay the price in the form of heaven. "[32]

By about the tenth century, intermarriage between the Vaishyas and the two higher corporations had grown rare. The Osvalas and Porvadas of Bhillamala, Kshatriyas originally, followed both war and trade as a profession till the thirteenth century.[33]

The Vaishyas represented the dynamic element in the social organisation. As between the members of their corporation, there was greater sense of equality. Foreign trade and the needs of commerce brought them in contact with Indian and non-Indian elements. They were more catholic, and often took a more charitable view of life. Hence Buddhism and Jainism, with their deep sympathy for the masses, had greater appeal for them. The Sadhus of these sects, drawn from all sections of society, by their learning and piety provided a cultural force which stood away from Brahminical influence. But at the top the sadhus shared the higher cultural heritage of Dharma. For instance, Hemachandra the great Jain *acharya*, Modha Bania from Dhandhuka, was accepted as a polymath by his generation.[34]

The fourth corporation of the Shudras was not a race of lower men, but of what may be termed 'the rest.' They were the redeemables of Arya Dharma. Marriage between Shudras and members of other corporations was very common. Bana, the Brahmana friend of emperor Shri Harsha, had himself a brother born of a Shudra step-mother.[35]

II

The most vital movement in the social organisation of India before 1200 A. D. was the process by which little connubial groups by undergoing the necessary cultural discipline, rose from a lower corporation to a higher. In the post-Vedic period, the Saptasindhu Aryans spread only to those parts of northern India where the Aryans with a cruder form of culture had already settled or where other races had absorbed their way of life. Transition of groups from one corporation to the other, therefore, was easy. Intermarriages between members of the four corporations led, not only to a free admixture of blood between their members, but prevented an impassable divergence of cultural ideals. When a group of a lower class came to be raised to the higher, the effort to retain both the purity and the vitality of culture had only to be more intense.

The Kshatriyas were much married and the field of their choice was unlimited. Families which followed the profession of arms, therefore, required a greater pull at every generation so as to be kept within the moral and traditional ambit. When aboriginal, foreign or even Shudra warrior tribes came into the fold they were absorbed into the Kshatriya corporation. They all brought their own beliefs, rituals and ways of life with them. Naturally therefore, a greater effort was required to infuse them with the form and tradition necessary for complete absorption.

With the spread of Aryan Culture to the south of the Narmada, however, the capacity of absorption was strained. It had to deal with vast masses of people unfamiliar with the new way of life. But by the first or the second century after Christ, the whole country from Kashmir to Rameshvaram and from Kathiawar to Assam was in fact partially organised and theoretically based on *Varnashramadharma*, the form which the *Chaturvarnya* ideal had taken in this period. The Brahmanas, the Kshatriyas and the Vaishyas were working throughout the country, hand in hand, to strengthen it.

The cultural tendencies, radiating from the great centres of high-browed learning, had their popular movements which reached out to the lowly and the alien. The Vedic forms, the Bhagvata Dharma and the cult which worshipped Shiva as Ishana were largely prevalent among the educated classes. On the other hand, the Pashupata cult, Buddhism and Jainism were the three great movements which, though emanating from the highest products of Arya Dharma were popular forces which brought millions within the fold. The Abhiras were Vaishnavas.[36] The Yue-chis, who immigrated into India, became Shaivites.[37] The Greek Heliodorous became a Bhagavata.[38] The Scythians took to Shaivism.[39] Kanishka and his followers became Buddhists.[40] In these movements also the inspiration and the strength came from men of intellectual or yogic distinction, who though not necessarily Brahmanas, were equally the apostles of Dharma. The ritualistic or philosophic aspects were different; the fundamentals in all cases were the same.

The expansive career of *Chaturvarnya* was at no time more marked than between 550 and 1100 A. D. In the seventh century *Varnashrama* was highly elastic. Emperor Shri Harsha himself was Vaishya. His daughter was married to a Kshatriya. His poet laureate, Bana, had a Shurda step-mother. Indians freely went to China. The Chinese pilgrims were received with open arms. The Magi of Persia were absorbed as the Maga Brahmanas of Shrimala. The whole of the south came within the ambit of *Chaturvarnya.*

The Arabs who conquered Sind in 712 A.D. converted many Indians to Islam. But between 723 and 743 A.D., when Tammim was the governor of Sind, many of the converts were reconverted and absorbed in the *Chaturvarnya.*[41] The Muslims could retain some foothold only on the west banks of the river Indus. But they were in such small numbers that they were gradually merged into the social structure. In Mansura, the principal city, they actually adopted Hinduism.[42] The Ghoragali, an important family in Rawalpindi has a unique history. In the seventh century they became Muslims; in the eighth they were Hindus; in the ninth they were again Muslims [43]

Indian culture attained great heights in the ninth century. In the time of Emperor Mihira Bhoja of Kanauja (836-888 A.D.), one of the great rulers in history, and of his son and grandson, the Indian social system was very dynamic. Medhatithi, the commentator on *Manusmriti* was probably a contemporary of one or more of these three emperors. He gives a picture of the times.

A Brahmana could marry the daughter of a Kshatriya or a Vaishya. It was not necessary that an adopted boy should be of the same caste as the father; a Brahmana could adopt even a Kshatriya boy.[44] The Kshatriyas and the Vaishyas had the right to recite *Gayatri mantra*, though different mantras may be recited by them. Brahminhood was not by birth alone, says the author; Vishvamitra though a Kshatriya obtained Brahminhood in this very life.[45]

According to this law-giver, a Shudra had the right to offer oblations to the fire though he was denied certain rites at marriage. The *Smriti* texts, which took away the right of the Shudra or laid down prohibitions for him, were very strictly interpreted and their scope was not allowed to be enlarged by adding inferences from other texts. The *Smritis* which were in favour of the Shudras were followed.

A Shudra was entitled to perform *Pakayajya* and other religious sacrifices.[46] He was not allowed to pronounce judgement according to the *Smritis*, but he could be one of the members of the court of justice. The study of the *Vedas* was restricted to the three twice-born castes but they were prescribed for members of all the four castes. According to this great legislator, therefore, the Shudras were practically in the position of the three twice-born castes.

The outlook of this age is clearly shown in Medhatithi's description of the nature of *Varnashramadharma* with reference to the definition of *Aryavarta*. The invasion of the *mleccha* countries must be taken into account. *Aryavarta*, according to him, was so called, because the *mlecchas*, though they frequently invaded the country, were not able to abide in it.[47] *Aryavarta* again was not necessarily within the four corners of India. If any prince conquered foreign territory, subdued the *mlecchas*, established the Vedic religion and reduced them to the position of *chandalas*, the country would be as pure as *Aryavart*. No sanctity attached to *Brahmavarta* as such. It would be *mleccha-desh* if *mlecchas* subjugated and lived there. Impurity did not attach to the land but to the people.[48] Any foreign territory freshly conquered where *Varnashramadharma* was enforced was *Aryavarta*. It was not a static arrangement of society but a dynamic creed of expansion to be enforced and spread. *Aryavarta* was not a geographical entity but a land where Dharma was enforced and maintained at all cost.

The testimony of the Arab chroniclers and of the *Devala Smriti* is also to the same effect. Devala, the author of the

Smriti of that name is placed between 800 and 900 A.D., when the fortunes of Islam in Sind, as stated before, were on the decline. He wrote his *Smriti* while in Sind.[49] The movement headed by him appears to be largely responsible for the active campaign of reconversion from Islam, which necessitated the Muslims to seek an asylum in Al-Marsurah, a fortress specially constructed for the purpose. This *Smriti* is an aggressive *Dharmashastra* intended to purify '*mlecchani ta,*' those converted by the *mlecchas*.[50] It dealt with the problems of the Indians who had been kept as slaves and compelled to do unclean things, to kill cows or sweep the leavings of the food taken by the *mlecchas* or to eat flesh of asses, camels and pigs. It also dealt with the problems of those who were compelled to eat or drink forbidden food or drink.[51]

The problem of purification according to Devala, is to be found in Sind, Kathiawar, Konkana, Orissa and Bengal.[52] Even though converted to Islam, the Brahmanas, Kshatriyas, Vaishyas and Shudras who had been forced to do forbidden or unclean things could be reclaimed in their respective social groups by purification.

The scheme of purification also is highly elastic. A man of eighty, or a boy below sixteen or a woman or a sick person has to perform only the purificatory ceremony for half the period. A boy between five and eleven can be reclaimed by purification performed by the father, brother or the guardian.[53]

With regard to the problem of women, abducted or raped by the *mlecchas*, the *Smriti* shows a breadth of vision which is difficult to find in any *Dharmashastra* of a later age.

The forcible abduction of women which followed the Arab invasion of this country naturally shocked the susceptibilities of Indians who have always laid great store on women's honour. But the age was sufficiently progressive to take a sympathetic view of the plight of women forced to promiscuity against their will.

A woman carried away by the *mlecchas* could become pure and be reabsorbed in her family by her abstaining from food and sexual intercourse for three nights.[54] Three days' purification would cure the impurity imposed by eating a *mleccha's* food for one year or more. Even though a woman became pregnant by a *mleccha*, she could be purified by certain ceremonies ; and once the child, which is described as thorn, was born, and she came in menses, she became as pure as 'gold.' The child, however, was to be given over to some one else in order to avoid confusion of blood.[55] If the parents become *mleccha* the son is not bound to acknowledge the relationships but he can give oblations to his other ancestors.[56] The *Devala Smriti* deals with these problems with a self-confident and bold outlook when Aryan culture was a living dynamic creed.

The injunctions of this *Śmriti* were not theoretical. They were applied in practice.

Jayapala, the Brahmana Shahi king of Afghanistan and the Punjab, was defeated by Sabaktgin, the father of Mahmud of Ghazni, in 986-87 A. D. He then surrendered his grandson Sukhpala to the conqueror as a hostage. Sabaktgin did not make any attempt to convert Sukhpala to Islam. The prince then became a friend and comrade of Mahmud and fell into the hands of Abul Ali when he expelled Mahmud from Nishapur. Abul Ali converted Sukhapala to Islam. Later Abul Ali was taken prisoner by Mahmud and Sukhpala returned to Mahmud's service.

In 1006 A. D. Sukhpala accompanied Mahmud on his expedition to India and was appointed the governor of Multan. Within a year Sukhpala was reconverted to Hinduism to become the spearhead of Hindu resistance. There was no question of his standing outside the *Chaturvarnya* ; he reacquired his position without any difficulty. Mahmud returned to India to face this new danger. Sukhpala was defeated, captured, and put into prison. He, however, declined to foreswear his ancestral religion.[57] His reversal to the Hindu fold was a great challenge to Mahmud and it is clear that he must have regained his place in the social system as a matter of course.

"Shah Mahmud," says the *Tawarikh-i-Sorath* relating the hasty retreat of Mahmud from Kathiawar in 1025 A. D. "took to his heels in dismay and saved his life, but many of his followers of both sexes were captured . . . Turks, Afghans, and Mughal female prisoners, if they happened to be virgins, were accepted as wives by the Indian soldiers . . . The bowels of the others, however, were cleansed by means of emetics and purgatives and thereafter the captives were married to men of similar rank. . . Low females were joined to low men. Respectable men were compelled to shave off their beards, and were enrolled among the Shekavat and the Wadhel tribes of Rajputs ; while the lower kinds were allotted to the castes of Kolis, Khantas, Babrias and Mers."[58]

Even Vidyaranya, after Shankaracharya the greatest of *Acharyas*, refers to the general practice that a Brahmana, even though he had been a slave of the *mlecchas*, could, on appropriate rituals being performed, regain his original status.[59]

III

Between 1100 A D. and 1350 A D. the plight of India was terrible. Central Asian hordes, decade after decade, descended upon the country. Cities were plundered ; shrines demolished ; men, women and children were butchered or captured and sold as slaves. People threw themselves into wells to escape the ruthless invaders. Ultimately Delhi became a huge raiding camp. Benares, the home of learning and piety, was destroyed. Able and unscrupulous chieftains combined under a few military leaders to loot India. The loot was carried on with systematic skill by a chain of military posts.

A medieval poet describes the conquest of Gujarata by Alla-ud-din Khilji in 1300 A. D. : "The conquering army burnt villages, devastated the land, plundered people's wealth. It took Brahmanas, children and women of all castes captive, and flogged them with throngs of raw hide. It carried a moving prison with it, and converted the prisoners into obsequious Turks."[60]

The collapse of North India before Ghuri and Aibak was due to several causes. Irresistible energy was released by the invader. Progressive localisation of sentiments in Gurjaradesha had grown apace after the break-up of the First Empire of the Pratiharas. Hopeless disintegration of royal power by polygamy and the distribution of lands among members of the family had reduced kingship to a nominal headship of interrelated overlords. The Indian statesmen of the day were unaware of the conditions prevailing and forces operating outside the boundaries of India. The Indians failed to adjust their refined and humane culture to the needs of a sudden crisis in which unrelenting sternness was needed to march the savagery of the inrushing enemy. And above all, the educative and cultural organisation of life was divorced from a national centre of political power. But what was a loss in one sense was a gain in the other. Even when the power of kings was destroyed or diminished, the people could still rescue their life and culture, and reintegrate them with fresh vitality. A culture dependent solely on political power has but a weak reed to lean on.

The Westerner's history of India takes it as an axiomatic truth that the caste system was responsible for the failure of India to resist the barbarian eruption between 1200 A. D. and 1350 A.D. This view is taken partly because Indian history is generally written from the point of view of its conquerors and the materials supplied by their admirers or mercenaries ; and partly because materials on the Indian side are only being recently gathered and used. Unfortunately, Indians also have become victims of this defective outlook.

It is historically erroneous to attribute the volcanic eruption which swept over North India at the end of the twelfth century to the progress of Islam Within a hundred years of the Prophet Mahmud, the empire of the Arabs included Spain, Portugal, part of France, northern Africa including upper and lower Egypt, the whole of the Middle East upto Indus, Transoxiana and Makran. But Theodosius III stemmed the tide in Europe in 712 A.D. In 725 A.D. Nagabhatta I, the founder of the First Empire of Gurjaradesha (modern Marwar and Ujjain region), rolled it back from North India.[61] Pulakeshi of Navsari barred its entry into the Deccan.[62] The social organisation of India based on *Chaturvarnya* under the leadership of the Kshatriya chiefs, could resist the most formidable military power of the day.

Nagabhatta founded the first empire of Gurjaradesha. His descendants who ruled from imperial Kanauj were some of the greatest rulers of their age. They were upholders of Dharma. They drove out the Arabs from Sind and helped to resist the invader at the frontier. The first Empire broke in about 940 A.D. Mahipala was the last of the *Maharajadhirajas* of *Aryavarta*.[63]

The Empire of the Khaliphs founded by the Prophet had gone to pieces in the twelfth century. Egypt with Syria and Palestine was ruled by the descendants of Saladin, the great Sultan who fought the crusaders. The Seljuks ruled Asia Minor. The Abbaside Khalifs ruled from Baghdad, over a shrinking empire. From the Tigris to the Indus was the Kharisimian Empire ruled by the Turks. Sultan Mahmud of Ghazni was one of the founders of this new power. He raided India ; he could not conquer it. His descendants, the Yaminis, held precarious sway over parts of the Punjab. From 1030 A.D. when Mahmud died to 1190, the Kharisimian Empire could make no headway in India.

There was no unity of Islam ; there was no Islamic Empire. Mahmud Ghuri who invaded India was a Turkish ruler whom lust of conquest brought to India. Enthusiastic chroniclers and poets later gave the invasion a religious colour.

The three great Indian rulers of the time in North India were Prithviraja Chahamana of Ajmere, Jayachandra of Kanauj and Bhima of Gujarata. Each had sufficient strength to defeat the invader singly. Bhima defeated Ghuri in 1178 A. D.[64] Pirthviraja defeated him in 1191 A.D.[65] In valour the Indians did not prove inferior to the foe. They flung their life away with glorious abandon for the defence of their land and faith. There was plenty of patriotism, plenty of hatred for the *mleccha* who destroyed the Brahmana, woman and cow. In point of equipment there was little difference. Between 1190 and 1210 A. D. North India collapsed before Ghuri and his slave Kutub-din Aibak who founded the first Muslim Sultanate of Delhi. This collapse was due, not to the fact that Indians were less heroic, but that they were more cultured.

The armies of Ghuri and Aibak consisted of roaming band of army adventurers from Central Asia to Middle East who for centuries had been inspired by an insatiate lust for plunder, destruction and rape. There was no religious urge behind them as erroneously stated by later fanatic Muslim chroniclers and accepted by some of our historians. It was merely a barbarian race coming down upon the rich plains and a cultured community and breaking it. On the other hand the Indian army consisted of chieftains and their retinue who were rooted in soil and tradition. They were brought up in a well-arranged social atmosphere and were susceptible to moral considerations.

When the Chalukya or the Chahamana banner flew on the Sutlej the Indians never dreamt of wiping out the weak Yaminis. Even Prithviraja Chahmana when he defeated Ghuri never wrested the initiative from the enemy and followed him into his mountain fastness. He was content to get rid of him from his own land.

The enemy had an impelling corporate aim. Defeat for him meant destruction in a foreign land ; conquest brought in loot, women and position. The dangers of the venture sharpened his wits. Lure and gain kept up his morale.

The Turk looked upon it as a total war ; nothing was sacred to him. To the cultured Indian Kshatriya the war was regulated by Dharma. When the general of Bhoja Paramara marched on Anahilvada Patana, the capital of the enemy king of Gujarata, he touched neither shrine nor palace, nor a place of learning. He made no slaves. He respected women. Every non-combatant was to him sacred, outside the ambit of civilized warfare. But when Ulugh Khan sacked Patana, he left it a charnel-house; women and children had to jump into wells to escape a life worse than death.[66] When the foreigner had levelled a thousand temples in sacred Banaras to the ground and broken the shrines in hoary Ujjayini to bits, the Vaghela king was protecting a handful of Muslims in the pursuit of their alien faith in sacred Prabhasa, with the blessing of the religious head of the shrine of Somanatha.[67]

Before the Indian king with his exquisite refinement and humane outlook could learn the ways of total war, he had gone under. Culture was fighting Barbarism with unequal weapons. It naturally lost.

Chaturvarnya has again been considered responsible for the inability of Indian rulers of the day to combine. This again requires scrutiny. In India of the twelfth century Bhima, Prithviraja and Jayachandra, in spite of internal jealousies, were all Kshatriya rulers combined in sentiment against the hated *mlecchas*. But they fought him only by turns instead of in concert.

It is lack of historical perspective to blame the social organisation of *Chaturvarnya* for this fissiparous tendency. This kind of narrowness existed and exists even where there was or is no *Chaturvarnya*. It was the jealousy of the roving chieftains of Christian Western Europe which undermined the power of the great Christian Empire of Byzantium and delivered it to the Turks. In Europe itself so late as in the eighteenth century, the German Emperor and his electors as also France, Spain, Holland and Scandinavia preferred to conduct a fratricidal Thirty Years' War rather than resist the extension of the Turkish power which had supplanted the great Christian

Empire of Constantinople. Before Cardinal Richelieu in France and Henry VIII in England coerced the feudal chieftains into unity every one of them had been purchasing his existence and power by selling his neighbour to a third party, who was more often than not an ambitious foreign Power. At the Diet of Ratisban Richelieu, in the name of the most Christian Majesty of France, successfully intrigued to destroy the military strength of the Catholic Emperor of the Holy Roman Empire in order that his friend, the Protestant King of Scandinavia, might invade Germany. And it was the same Cardinal minister of Louis XIII who entered into a treaty with the Muslim Turks to weaken the Christian Hapsburg emperor.

On account of the inspiration of Prophet Mahmud, Arabia for a time became a home of saintly heroes. Within twenty-five years of the Prophet's death the empire included Egypt, Middle East except Asia Minor. Within a hundred years the empire extended to three continents. But it was military power which made the empire ; religion only gave it zest. The Islamic world however was torn by schisms. A fundamental gulf divided the Shias and the Sunnis. The Arabian Empire was immediately split up. The empire of Saladin, the empire of the Seljuks and the Kharisimian empire, were the eternal cauldrons in which ambitious men conspired against each other in spite of the fact that most of them were the lip-servers of the Prophet and the Qoran.

But take even the so-called modern world. The record of the twentieth century before the outbreak of World War II was no better. The intrigues of nation-states were conducted in most parts of the world irrespective of religion or race. Fifth-columnists of each country tried to betray their own country to a foreign Power or sabotaged national redemption in order to help foreign domination.

Human nature has, therefore, not much changed during the last thousand years. To blame the Indian rulers of the thirteenth century for not being a thousand years in advance of their times and to blame *Chaturvarnya* for their failure to combine, is wrong history.

The social system which the ideal of *Chaturvarnya* had reared up bore the shock with wonderful resilience. The great seats of learning in capital towns and great shrines were destroyed. Hundreds of thousands of Brahmanas fled in search of safety, and begged their way to distant villages. The brave and heroic Kshatriyas died in defence of the country and culture. The weaker among them submitted to the yoke of the foreigner. The weakest bought security by conversion to the conqueror's faith. The Vaishyas in large numbers evacuated the invaded area and often bought off the invader. Millions evacuated their homes in search of less inclement surroundings.

In this terrible plight Indian society had only two considerations before it—the search of security and the preservation of culture. As a result groups of evacuees formed separate castes. The Modha Brahmana and the Modha Bania castes of Gujarata, for instance, are descended respectively from the Brahmanas and the Banias of the town of Modhera who fled southwards when it was destroyed by Alla-ud-din Khilji. Wherever these groups of evacuees went they formed small castes; inter-marriage and interdining with other groups in the new locality were prohibited. Marriage of infant girls became a necessity to provide to every woman the protection of two families. The customs which each group carried with it became stratified, and caste consciousness became the life breath of these fleeing groups of evacuees. But wherever these groups settled they secured a place in the confederacy of hierarchic castes, the shape which defensive *Chaturvarnya* assumed.

After the Sultanate of Delhi was founded a systematic campaign of converting Hindu to Islam was inaugurated and conversion of Muslims to other faiths became a capital crime. A person marrying a Muslim woman was given the option of embracing either Islam or death. Naturally under these conditions the dynamic power of *Chaturvarnya* was crippled.

But it would be erroneous to imagine that Hinduism suddenly became a narrow creed or lost its dynamic urge. The meagre one-sided records of the time supply some testimony. When Malik Kafoor invaded Madura in 1311 A. D. there was a large community of Muslim traders who had been practically absorbed in the Hindu community.[68] In the time of Mubarak, the successor of Alla-ud-din Khilji a young *mahara* from Gujarata, a convert to Islam, became a great power in the Sultanate under the exalted title of Khusru Khan Hasan. He then succeeded in murdering his master. Khusru then reverted to his ancestral faith. He set up Hindu worship in the palace. His uncle reassumed his Hindu name. Thousands of Hindu converts to Islam were reconverted and enlisted in his troops.[69]

Under Ferozeshah Tughlak sometime after 1375 A. D., a learned Brahmana saint of Delhi attracted a large number of Muslim followers whom he converted to Hinduism and admitted in his temple.[70] About 1399 A. D. Devrai of Vijayanagaram entered into a treaty with Ferozeshah Bahmani whereby he paid 1,00,000 Huns to redeem 2,000 Brahmana girls who had been made captive by the armies of the Bahmani king.[71] This was done at the instance of the Brahmanas themselves who admitted the girls back into their fold.

Chaturvarnya justified its existence. The Brahmana, wherever he went, maintained his tradition and on the pittance which the public provided pursued a life devoted to religion, learning, culture and self-discipline. The Kshatriya wrote epics of heroism with his blood in every town he defended, and helped the Brahmana to uphold the Dharma. The Vaishya traded, gave in charity and maintained cultural institutions which had been deprived of royal power. The interdependence of these castes was complete.

The four castes became rigid and came to be subdivided by a natural defensive process. Birth came to be more and more emphasized, and provided a strong barrier against the proselytising zeal of the invader. *Svakarma* and *Svadharma* were interpreted as meaning the duties and loyalties arising from the caste, not from individual nature. Domestic life, feminine virtue and social security were prized above individual growth. Individual progress was not possible in that age of resistance and social groups could rise in the scale of the hierarchy only by slow, laborious efforts.

The collective will which operated to create powerful group sentiments round *Chaturvarnya* kept the society together. It protected it against catastrophic change. It absorbed new groups and strongly influenced social habits and customs. It rendered Indian culture immune from barbarian attacks. Under the most difficult circumstances, in the days of the Central Asian inroads, *Chaturvarnya* thus stood its ground and saved both the life and soul of India.

IV

At the death of Muhammad Tughlak in 1351 A. D. the Sultanate of Delhi was not more than a petty kingdom. The rest of the country was parcelled out into Hindu kingdoms or kingdoms governed by Muslim rulers who had adjusted themselves to their Hindu subjects and who were equally interested in destroying the power of Delhi. From the death of Muhammad Tughlak to 1560 A. D. when Akbar threw off the tutelage of Byram Khan and started on a career of imperial conquest and consolidation, the country was in a state of internal disintegration. But the pressure of the Central Asian hordes had diminished. Aryan Culture, thereupon, entered a new period of re-integration.

Between 1560 A. D. and the accession of Aurangzeb in 1658 A. D. was a century which saw the rule of the three somewhat liberal Moghul Emperors They were not fanatic Mussalmans. Akbar was married to Jodhbai, the Rajput daughter of Amber ; Jehangir was their son. Shahjehan had been a great friend of the Maharana of Udaipur. Ordinarily they did not persecute the Hindus. They permitted the Muslim governors to destroy Hindu temples and sometimes intervened when they felt that the Muslim sentiment had reached a point when it became a political danger.

Under the tolerance which the Moghul Emperor adopted towards their Hindu subjects, culture launched on an expansive career. Under the facade of Moghul dress and architecture and official Persian language, life had both a defensive and an offensive aspect. The defensive aspect is typified by Mansinha of Amber who gave his sister to Akbar, a foreign conqueror with an alien religion, in order to buy security. But on his palace wall at Amber stood—and still stands—Ganapati. Within the walls of his fortress, Kali was worshipped with ardent devotion. His kith and kin followed the ancient ways and glorified in laying down their life in defence of 'the cow and the Brahmana.' The mighty, Moghul empire lashed against these defence works in vain.

At the same time the dynamic urge of the *Gita* was not dead. It was awaiting only a less unhappy situation to assert itself. Its message was received by mystics and saints and transmitted to the people. They, in their turn, created out of it a new great movement which re-integrated Indian culture and society. The *Bhagavata* was the gospel of the new age, a living breathing commentary of the *Gita*. The Alwars lived up to it. They recognised no caste, no rank, no sex. One of them was a king, another a beggar, a third a woman, a fourth a mystic of the depressed class. They sang and lived the message of Shri Krishna. By devotion and surrender they tried to attain Him Who is Perfection.

Their influence was felt by the *Acharyas*, Ramanuja, being the greatest of them. I am not here concerned with the doctrines of the schools, but Ramanuja represented the spirit of re-integration. He brought the spirit of the *Gita* back to the philosophic systems and set it flowing again in the hardening grooves of life, bringing fresh vitality.

New schools of thought came into being by direct inspiration or indirect reaction. Their names were a legion. The principal ones were the *Vishishtadvaita* of Ramanuja, the *Shaiva Sidhanta* of Meykander, the *Dvaita* system of Madhava, and the *Advaitism* of Shankara which Madhava Vidyaranya (c. 1377 A.D.) and Vedanta Deshika, two brothers, brought into popularity. Ramananda, the great pupil of Ramanuja, was the Martin Luther of India. He came to the north. Among his twelve disciples were included an outcaste and the Muslim weaver, Kabir. He made shri Rama the central deity of his puritanical cult. He gave up Sanskrita for the language of the day and rejected caste. Little is known of his dynamic personality. But his inspiration led to the growth of the great progressive movements which are associated with Kabir (c. 1440—c. 1518 A. D.), Nanaka, (1469-1538 A.D.) the Sikh Gurus and the *Grantha Saheb*. *Tulsidasa* whose *Ramcharita Manasa* popularly known as '*Tulsi Ramayana*' brought, and still brings, the message of the *Gita* in the most attractive form to millions.

In Maharashtra the new movement of *bhakti*, inspired directly by the influence of Ramanjua was represented by Jyaneshvara (c. 1290 A. D.), Namadeva (c. 1400 A. D.) and Eknatha (c. 1575 A. D.) and Tukarama (1608-40 A. D.). In many other parts of the country it was represented by Nimbarka and Vishnu Swami who is said to be the teacher both of Jyaneshvara and Vallabha, and lastly by Chaitanya (1485-1533 A. D.) and by Vallabha himself (1479-1531 A. D.). Chaitanya's cult was restricted to Bengal but his personality left a powerful impression upon the whole movement. With unessential variations they all taught the approach of man to God by a complete surrender; the rise of the individual above the duties and loyalties of the caste; and the uplifting of the spirit above attachment, wrath and fear. It was a dynamic movement. All castes contributed their free spirits to it. It tried to cut across the caste system and even across religions in the name of Him who gave the massage of the *Gita*. Chaitanya's two greatest pupils Rupa Goswami and Sanatana Goswami, who founded the *bhakti movement* associated with Mathura, were converts from Islam.

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This movement reacted on all sections of the people and all spheres of life. Most of the leaders of the *Bhakti* Movement worked through the spoken language of the day, which soon became rich and elastic vehicle for literary expression. Brahmanas brought the wealth and beauty of Sanskrita into these spoken languages. Jayadeva sang the love of Radha and Krishna in Sanskrita. Chandidasa did it in Bengali. Vidyapati laid the foundation of a new literary movement in Bihar. Mirabai in Rajputana, Narsinha Mehta and Bhalana in Gujarata, created a new literary tradition. The eight Hindi poets, known as *Ashta Chhapa* led by Suradasa contributed songs which soon became the hymns of the new cult. Tulsidasa (1532-1623 A. D.) of course was the greatest of them all.

In this great upheaval *Gita* had a wonderful role to play. It inspired the mystic to translate its teachings to the thought, and literary man to create a new impulse. The romantic flavour of the new literary creations was borrowed from the *Bhagavata*, the *Ramayana* and the *Mahabharata* ; but the golden thread which glistened through them all was the dynamic spirit of the *Gita*.

These movements increased cultural Vitality. The usual notion that Hindu Society was inelastic and did not, or could not, absorb alien factors is unfounded. Chaitanya converted a large number of Muslims to his faith. As stated before, his two principal Goswamis were converts from Islam. A little before Akbar's time, Puran Mal, the governor of the fort of Rai Sen, converted many Muslim women to the Hindu fold.[72] Nasir Khan of Kalpi became a convert to Hinduism and was supported by Hindus to an extent which made him a danger to the Sultan of Malwa.[73]

In the days of Jehangir, one Kaukab, son of Qumar Khan, and his cousins took to yogic practice. The Emperor put them in prison and one of them was whipped in Jehangir's presence as his example was likely to be infectious.[74]

One Dalpat Rai of Sirhind, had converted one man and six women. When he declined to embrace Islam he was executed by Shahjehan.[75] In Aurangzeb's reign Brahmana teachers in Banaras used their temples as schools both for Hindus and Muslim boys.[76] Several other cases of Muslims being converted to Hinduism and accepted by the community are found in contemporary chronicles.

Goswami Chatrapah, a Nagara Brahmana from Gujarata, a man of renown and sanctity exercised great influence over Muslims. Among his admirers were persons no less than Abdur Rahim Khan-i-Khanan and Emperor Jehangir himself.[77]

Hindus married Muslim women after converting them, in spite of the disfavour of the Muslim rulers. In the Punjab Shahjehan is recorded to have once compelled 5000 Hindus to embrace Islam as they had married Muslim wives after admitting them into their fold.[78] In Gujarata also the practice of taking Muslim wives after purifying them was common.

In 1643 A. D. Kalyan Bharati, a *sanyasi* who had lived in Persia, was a highly respected yogi. He was once a convert to Islam, but had reverted to his ancestral faith.[79] Kabir was brought up by Muslims and ultimately became a principal leader of the movement sponsored by Ramananda.[80] He was also claimed as a Muslim by the Muslim community.[81]

Muslim noblemen are stated to have become *vairagis*. The *Sanyasis* also brought up Muslim boys in Hindu faith. The Vaishnava Sect admitted them freely. Guru Hargovinda, before 1645 A. D., converted Muslims in such large numbers that not a single person was left in the Muslim community between the hills near Kiratpur and the frontiers of Tibet and Khotan.[82]

The *Bhavishya Purana* contains the tradition of a large movement of absorption. Under Raja Ganga Singh, the *mlecchas* were converted to the Aryan religion.[83] Reference is found of wide missionary movements by the followers of Ramananda, Chaitanya, Nimbarka, Vishnuswami, Madhava, Dhanvantari and Kabir.

During the Maratha period *parishads* of learned men, sanctioned from the time of the *Upanishads* were great liberalising factors in society. They could relax rigid rules or suggest propitiatory rites to condone lapses from the religion and caste. In the days of Shivaji, a special minister was charged with the duties of a '*parishad.*' Under his authority many converts to Islam were reconverted.[84]

Mirati Ahmadi refers to an incident in the eighteenth century in Gujarata. Aurangzeb had converted Marwaris from Jodhpur into Islam. Some time thereafter there was a famine in Gujarata. The Marwaris of Ahmedabad opened charitable feeding houses for the starving. Many Muslim women and children took advantage of this charity and were also converted to Hinduism. After they were converted they were sent to Marwar where they were absorbed in the Hindu society.[85]

Shuddhi was not invented by Dayananda Saraswati in the last century. A perpetual interchange of new recruits was the common feature both of Hinduism and Islam since the advent of the Turks.

Before the British period, therefore, the social system was expansive and energetic. There was the caste system, no doubt. It was defensively very tough and energetic. It had sharpened social boycott as a weapon of offence, an effective and peaceful instrument.

But it was resilient too. Its absorbing power was effective though less active than before the age of Resistance. Shivaji and the Sikh Gurus were not political freaks. They were thrown up by a vast ferment of social and cultural forces which were eddying round the dynamic conception of *Chaturvarnya* as enunciated by Shri Krishna.

V

After the Battle of Kirkee in 1818 A.D. the hegemony of India passed into the hands of the British, a foreign Power. Its statesmen, thereupon, decided to disarm the people and organise the internal administration so as to suit its imperial needs. As soon as the country settled down to comparative peace, the necessity of maintaining a defensive social bulwark began to disappear. Political slavery also brought about a new consciousness to eliminate weakness and regain self-respect and strength. The compact with the new conditions and Western culture brought into play a new spirit of adjustment. As a result, the spirit of Aryan Culture began to express itself in new movements of re-integration.

So far as the social system was concerned the evolution followed several lines.

First, the Masters went back to the message of Shri Krishna and began to re-interpret it in the light of modern conditions and the social system began to be reorganized in the light of such new interpretation.

Secondly, the rigidity of the caste system came to be relaxed. There were no direct onslaughts to destroy it and, in consequence, defensive vigour began to be blunted. The movement natural to the Indian society by which groups rose in the social hierarchy when they acquired a superior form of culture was accelerated. New social units in which the caste distinctions were either not recognised or not strictly enforced came into existence, and new institutions and careers weakened the sense of caste-isolation. The mental outlook came to be generally liberalised.

Thirdly, the spirit of the culture accepted the challenge given to it by hostile activities, both foreign and indigenous, to disrupt the social structure and destroy the soul of the country.

The first sign of the new life was the activity inaugurated by Swami Sahajananda or Swami Narayana in Western India about the end of the eighteenth century. He was the first to reflect the rays of the rising vitality. He was a *sanyasi* trained in the old system. He began life under the inspiration of

Ramanuja's teachings. He was the last representative of the renaissance which Ramanuja had inaugurated, and the first leader of the new age which contact with the West gave birth to. The Britishers of the time who came into contact with him respected him as a new leader with a moral and progressive outlook. The orthodox frowned upon him as the founder of " *Angreji Dharma.* "

Under the inspiration of the *Gita* Swami Narayana led a protestant movement in Western India against the prevailing devotional cults. In the name of Shri Krishna they had degenerated into gay performances. The great apostle of Dharma restored the emphasis on self-discipline. He began a vigorous campaign of mass uplift. He made a flank attack on the caste by discarding caste distinctions for attaining the higher spiritual places. Among his followers, the position of a *sadhu* was open to members of all castes. These activities evoked strong opposition. But he followed the old lines and his influence was restricted mainly to Gujarata.

The great product of the new age was, however, Rama Mohan Roy (1774—1833 A.D.). He was the first patriarch of modern India. A student of Sanskrita, Arabic, Hebrew, Greek, Latin and English, he was the father of the first modern prose in any Indian language. He was influenced by Hinduism, Islam and Christianity, particularly the *Upanishads*, the *Brahmasutra* and the *Gita*. He was also the child of the Encyclopaedic thought of the eighteenth century and believed in the supremacy of Reason. He was modern in the sense that he avoided the emotional aspects of mysticism. He organized a movement of intellectual resistance to the existing religious and social system which he called 'perversion of Brahmanism.' The Brahmo Samaja which he founded was an attempt to re-integrate Hinduism with the aid of the dynamic inspiration of *Vedanta* and European Rationalism. He was also the first to attempt the transmutation of the traditional reverence of *Aryavarta*, the sacred land, into modern patriotism. Rama Mohan Roy wanted caste distinctions to go because according to him they deprived Indians of patriotism.

Rama Mohan Roy founded the school of Indian Social Reform under the influence of contemporary English thought. He was in love with the new British regime. He considered it the dispensation of a beneficent providence. He wanted English to be the universal language. He also wanted India to be socially Western and thereby achieve independence. It was a line of thought with which educated Indians were saturated till they recaptured the soul of Indian Culture afresh.

Rama Mohan Roy was the first and the greatest of the West-made Indian liberals. His movement was taken up by Devendra Nath Tagore (1817-1905 A.D.). But under his influence the Brahmo Samaja began to drift. Ultimately it was captured by Keshab Chandra Sen who was largely influenced by Christianity till, later, he fell under the spell of Shri Ramakrishna. The Brahmos slowly turned towards Christianity and the worship of Reason. They evolved a creed devoid of faith. They banded themselves into groups of reformers and ended by becoming a small social unit of Westernised men who tried to find a new life in Western ways and thought and ended by losing touch with the main social and cultural currents of Indian life. But their early efforts had great repercussions. In fighting and isolating them, the general Indian mind acquired a vigorous and creative attitude towards their social and spiritual problems.

But Rama Mohan Roy's legitimate successor was Mahadeva Govinda Ranade. To him, as to Rama Mohan Roy, the Brahmo movement was not a new one. "We are representatives of an old race, as old as the *Bhagavad Gita* and the *Bhagvata Purana*, much older still; as old as Narada, Prahlada, and Vasudeva and the nine sages who visited Janaka."

He traced the continuity of the apostles of Aryan culture from those days to Rama Mohan Roy 'who was thus one of the fathers of the Brahmo Church, neither the first nor the last.' Ranade deprecated separatist movement of social reform. He had too keen a historical perception to miss the role of ordered evolution in the development of Indian society. 'No nation has any destined place in history which changes its creed and morals, its customs and its social polity with the facility of fashions.'

For inspiration, he turned from more immediate past to the most remote past of our glory ; from the rigidity of the mediæval times to the vigorous and expansive life of the past. It was the typical urge of creative men born in a culture which had defied centuries. He characterised the later day narrowness, as 'the work of human hands, concessions made to weaknesses abuses substituted for the old healthier regulations.' The movement which he led widened the outlook of the educated Hindus without impelling them to cut themselves adrift.

The liberalising influence of the Social Reform movement which Ranade led was apparently restricted to a small section of Hindus. And most of its members either cut themselves off from the main currents of the Hindu society or sank into just lovers of Western life, content to spend a self-indulgent existence devoid of faith and spiritual energy in the light of a second hand rationalism which they claimed to borrow from Bentham and Mill. But Ranade's imperceptible influence was immense. It provided a liberalising urge for all educated minds, and relaxed the bonds of rigidity in which the social conscience lay inert.

But the greatest challenge to political slavery and social stagnation was delivered by Swami Dayanand Saraswati. He dedicated himself to re-integrating life by capturing the mighty spirit of the early Aryans. He endeavoured to breathe into the national character the fresh vigour of their outlook. He also went back for inspiration to the remote past—to India's Rock of Ages, the *Vedas*.

Isolation, caste-distinction, subordination of women were according to Dayananda, un-Aryan. Indian culture was not stagnant but expansive. Anyone, properly qualified, can come within its fold. Women were the equals of men in all rituals, rights and obligations. He stressed the need of systematic purification of those who had been converted to other faiths. He preached national education, the uplift of the masses by direct contact with them. He insisted on national self-respect by restoring self-confidence in social, religious and cultural heritage of the past.

Dayananda's scheme of re-integration was all-sided. By the violent shock he gave to orthodoxy, he forced the old scholars and their inert followers to search their hearts.

He founded the Arya Samaja as the Church Militant of Hinduism. By direct and indirect influence it has vitalised the Hindu social structure in North India. Its programme of conversion and consolidation has been tacitly adopted by the advanced section of the Hindus. The re-conversion of 30,000 Malkana Rajputs from Islam to their ancestral faith in 1923 A. D. has been a brilliant illustration of the dynamics of modern Aryan culture. The vast educational activities of Arya Samaja can only be compared with the educational activities of the Society of Jesus, combining modern knowledge with ancient faith. Dayananda's methods, developed to suit the times, have been adopted by successive Masters upto Mahatma Gandhi. The Hindu Mahasabha owes not a little to the ultimate inspiration of Swami Dayananda. It is a curious tribute to his greatness that in defence of his polemical work '*Satyartha Prakash,*' which incidentally chastised all religious belief including orthodox Hinduism, the whole Hinduism stands united to-day.

But the ageless vitality of Aryan Culture expressed itself in no nobler form than in Shri Ramakrishna *Paramhansa* (1833-1886 A. D.). In this materialistic age, he demonstrated the validity of the experiences which the *Gita* had taught. He was almost illiterate, but his training was all drawn from this gospel. Every word and act of his expressed the teachings of Shri Krishna in a living manner. By devotion, knowledge and yoga he surrendered himself to God. He saw God as Reality. It was, as for all mystics, the only religion. He realized Him in all His aspects.

His conversations, collected by a faithful disciple under the heading '*The Gospel of Shri Ramakrishna*' is a modern scripture, a work which by comparison makes Socrates' *Dialogues*, St. Augustine's *Confessions* and Kempis' *Imitation of Christ* look pale and meagre. Like a Vedic god, he destroyed Vritra, the demon of arrogant rationalism. And the immortal truth of the *Gita*, no longer imprisoned, fell in refreshing showers.

His approach to the caste system was the true approach of the *Gita*. The only way to destroy social distinctions is the rise to Perfection by individual efforts. "The caste-system can be removed by one means only, and that is the love of God. Lovers of God do not belong to any caste. The mind, body, and soul of a man become purified through divine love. Chaitanya and Nityananda scattered the name of Hari to every one, including the pariah, and embraced them all. A Brahmana without this love is no longer a Brahmana. And a pariah with the love of God is no longer a pariah. Through *bhakti* an untouchable becomes pure and elevated."

Shri Ramakrishna gave experiential vitality to the *Gita*. The flood-gates of a new inspiration were opened. His favourite disciple, Swami Vivekananda, a brilliant product of the *Gita*, trod the path of yoga. His was not the way of the iconoclast but the architect. He was not an apologist of the existing evils. At the same time he had no illusions about the Western culture. He saw the Aryan Culture in its living greatness, as a spiritual force destined to revolutionise the world. He brought back self-respect to Indians. He also demanded and secured the world's respect for their culture. Due to him educated India felt a glow of fresh pride in their ever-living culture which they had been taught to condemn by Christian missionaries and the social reformers of the rationalist school.

Vivekananda was sanity itself. He declined to found a sect, and thereby aggregate the influence of his Master's teaching. He preferred to emphasize his experiences rather than dwell on his being an *avatara*—a belief he shared with some of his co-disciples. In this way he became the voice of Aryan Culture itself.

He particularised the universality of the *Gita* which his master had taught. Its message was given in India, was the soil of India, and therefore India can re-integrate itself only with its aid. She must be reborn before it can influence the world. Under this dispensation spiritual rebirth was related to the uplift and freedom of the country. Nationalism became an integral part of Dharma. Dharma was trans-valued in terms of the secular needs of the hour.

Vivekananda condemned the caste as an impediment to higher fulfilment. He thundered against the 'priest-ridden, superstitious, hypocritical educated classes, whose 'God was the kitchen' and whose religion was 'don't touchism.'

A curious result of these attacks on the caste was that the sense of unity which underlay *Chaturvarnya* became weak. In old days each caste was a social unit with characteristic duties, but it was dependent upon others as a part of the whole. Now each caste became an independent unit. The Brahmana lost the consciousness of his responsibility as the guide of other castes. The Kshatriya lost his respect for the Brahmana. The Vaishya, proud of his wealth which in time of peace became a great instrument of social influence, developed a contempt for all. The Shudra suddenly became conscious of his inferiority and learnt the lesson of class bitterness, *Chaturvarnya* was misunderstood and misdescribed by a foolish generation which never cared to study it or to assess its value as a unique social experiment. It naturally began to disintegrate.

But its underlying unity was not being lost ; it was being transmuted into Nationalism. The caste-sentiment was sought to be subordinated to the worship of India as the Mother. It was an easy transition from Shri Ramakrishna's love for the Mother to the patriot's love for Mother India.

Bankim, whom Shri Arvinda rightly calls a Rishi with the fiery imagination of a poet, gave a fresh integrating sentiment. India was the Mother and her service to the point of self-immolation was the demand of the new Dharma. The Mother was not a British dominated land ; it was the divine Durga with mighty weapons in multi-million hands—an embodiment of fearless strength and force. In his two great novels *Anand Matha* and *Devi Chaudharani*, he held up a picture of a new class of Brahmanas dominating society, a class of men pledged to non-possession and who had surrendered themselves to God as seen in the Mother. He sketched a scheme of elaborate training in *Anand Matha* for such Brahmanas who were to be the apostles of the new Dharma. The new sentiment received its beautifully lyric expression in the *Vande-Mataram* song, which is now the National Anthem.

Chaturvarnya had two important characteristics—the underlying sense of organic unity, and the social leadership of the Pure. It was also the great feature of India's life, which according to tradition, made India the Holy Land of the Aryas. These sentiments were fused into modern Nationalism, which curiously sprung up, full-panoplied in the imagination of a novelist.

Few indeed at present know what *Ananda Matha*, and *Devi Chaudharani* and the *Life of Shri Krishna* meant to the youth of the country fifty years ago.

The new vision which has thus been our great integrating force for the last fifty years has been expressed by Shri Arvinda in his inimitable style.

"It is not till the Motherland reveals herself to the eye of the mind as something more than a stretch of earth or a mass of individuals, it is not till she takes shape as a great Divine and maternal Power in a form of beauty that can dominate the mind and seize the heart that these petty forces and hopes vanish in the all-absorbing passion for the Mother and her service, and the patriotism that works miracles and saves a doomed nation is born."

Nationalism thus conceived was not the politico-economic force borrowed from Europe ; it was the message of the *Gita* re-integrated. Young India was to attain perfection by sacrifice, service and deed in spirit of complete surrender to the Mother ; and irrespective of birth each one was to rise in the Four-fold Order by the intensity of this surrender. It was India's challenge to the West.

Curiously the spirit of the *Gita* entered the soul of the foreign born Annie Beasant. She made Shri Krishna's message her guide, India her home, and its cultural and political re-integration the mission of her life. She proved the truth of the teachings in herself. By her individual nature, and the tasks enjoined by her nature, she secured the position of a *Karmayogi*. By constant endeavour she taught India to recapture the spirit of Aryan Culture.

"Without Hinduism, India has no future. Hinduism is the soil in which India's roots are struck and torn out of that she will inevitably wither, as a tree torn out from its place. Her history, her literature, her art, her movements, all have Hinduism written across them. India lived before other religions coming ; India could live after their passing. But let Hinduism go—Hinduism that was India's cradle, and in that passing would be India's graves."

But She was too clear-sighted not to see that the caste system as it existed in her time was but a phase of *Chaturvarnya* which had become an anachronism. She was a student of Shri Krishna and believed that nature, not birth, opens the path of discipleship and leads to the attainment of the Perfection that is Him. Her influence on the Indian mind was considerable. She was to a great extent instrumental in lifting the sense of inferiority which the British conquest of India had fastened upon us.

She studied the phenomenon of *Chaturvarnya* and with unerring perspicuity saw the part it had played.

"It is not wise to cut down a great tree which shelters a whole village and has sheltered it for many generations, because a few poisonous creepers have twined themselves round its branches. Better exercise a little patience and leave the tree unharmed. It is not well to destroy the stately edifice, built by the Rishis, which has weathered many a storm and given safe shelter to a myriad generations. Chaldea, Persia, Egypt, Greece and Rome have perished, mighty as once they were, far-reaching in Empire, splendid in achievement; India, which was their contemporary, has outlived them all, and is now lifting her proud head once more to greet the rising sun of a new dawn. And this marvellous endurance, while primarily due to her profound spirituality, is partly due also to the stability given her by her caste system, a social stability of form answering to the inner stability of spirit."

In the direct line of Shri Ramakrishna stands the seer, Shri Arvinda. Like Ramakrishna he testifies to the validity of *Gita's* teachings. He communed with God. He received the message when in Alipur Jail.

"When you go forth, speak to your nation always this word, that it is for the *Sanatana Dharma* that they arise, it is for the world and not for themselves that they arise. I am giving them freedom for the service of the world. It is for Dharma that India exists."

His life and works and vision have all been drawn from a living contact with the *Gita*. He discarded Western influence. "It was imitative, artificial, denationalising," he wrote. "Under it we were always stumbling in the wake of European evolution and always, fifty years behind it." Knowing the West more than any Indian of the last hundred years, he has no illusion of its saving qualities. "We do not believe that by changing the machinery so as to make our society the ape of Europe we shall effect social renovation. Widow-remarriage, substitution of class for caste, adult marriage, intermarriage, interdining and other nostrums of the social reformer are mechanical changes which, whatever their merits or demerits cannot by themselves save the soul of the nation alive or stay the course of degradation and decline."

He gave the new thought forms—*Swarajya*, *Swadeshi* and Nationalism—in which the ageless Aryan Culture was expressing itself to meet the exigencies of modern life. It is its spirit, not the form, that matters. " It (Nationalism) must be on its guard against any tendency to cling to every detail that has been India. That has not been the spirit of Hinduism in the past, there is no reason why it should be so in the future. In all life there are three elements, the fixed and permanent spirit, the developing yet constant soul and the brittle changeable body. The spirit we cannot change, we can only obscure or lose ; the soul must not be rashly meddled with, must neither be tortured into a shape alien to it, nor obstructed in its free expansion ; and the body must be used as a means, not overcherished as a thing valuabe for its own sake. We will sacrifice no ancient form to an unreasoning love of change, we will keep none which the national spirit desires to replace by one that is a still better and truer expression of the undying soul of the nation. "

He interprets *Chaturvarnya* in the true spirit of the *Gita*. The individual seeks his own development. He strives to find himself. He tries to discover the law and power of his own being within himself. He is a living power of enternal Truth and seeks to fulfil it. Similarly a society, a community, a nation seeks its own fulfilment to live its own life, and realize its potentiality. That is so because it is also a being, a living power of eternal Truth and is intended to express and fulfil the law and power of its own being.

But it is the individual who first manifests the urge of the society towards self-fulfilment. The spirit discovers, develops, builds into form in the individual man. Through him alone the communal mind exercises the creative impulse. Individuals, therefore, who search the spirit and seek to fulfil it, can alone, like the ancient Rishis, guide human life towards the realization of its ideals.

Individual freedom must be secured that each one of us may reach the full measure of his greatness. At the same time without social security, individual freedom will end in fragmentation of life and its resulting destruction. The individual must, therefore, help to constitute the aggregate ; the aggregate must nourish the individual ; both must in mutual responsiveness, attain progress. The perfect society must entirely favour the perfection of the individual. Only a free individual can develop a spiritual oneness with the rest. This compelling oneness of life does not depend upon mechanical means of unification but is sustained by an inner freedom and a freely varied outward expression.

Individuals, therefore, who recognize a spiritual evolution of the individuals and society as the destiny of man must as a class be accepted as the leaders of the Society.

Thus *Chaturvarnya* according to Shri Arvinda recognizes these principles, viz.—

1. That individual perfection is the goal of life ;
2. that the highest form of society is the one which makes it easy to attain such individual perfection ;
3. that such a society must acknowledge and accept the class of individuals who believe in such spiritual evolution and who spend their life in search of such perfection, as the highest social hierarchy.

To this seer of limitless vision has the secrect of the vitality and strength of the Indian Culture been unfolded.

"What was the secret of that gigantic-superhuman moral force which we see pulsating in the *Ramayana* and *Mahabharata*, in the ancient philosophy, in the supreme poetry, art, sculpture and architecture of India? What was at the basis of the incomparable public works and engineering achievements, the opulent and exquisite industries, the great triumph of science, scholarship, jurisprudence, logic, metaphysics, the unique social structure? What supported the heroism and self-abandonment of the Kshatriya, the Sikh and the Rajput, the unconquerable national vitality and endurance. What was it that stood behind that civilization second to none in the massiveness of its outlines or the perfection of its details? Without a great and unique discipline involving a perfect education of soul and mind, a result so immense and persistent would have been impossible."

This reservoir of vital energy Shri Arvinda finds in *Brahmacharya* which raised the physical to the spiritual, perfected the instruments of the Satvic or Pure elements in human nature. It must not be forgotten that it was *Chaturvarnya* which kept this spirit alive through the centuries.

In the same class is Bal Gangadhara Tilak. He started no sect. He did not give up worldly life. Yet his life was the life of a *Karma Yogi*. He taught it by words and practice. He did not fight the caste system. On the other hand he insisted that it should not be fought. But his view was that the caste system was the result of political slavery and that if political slavery went the caste system would adjust itself according to the original purpose of *Chaturvarnya*. In effect the dynamic urge which he gave to the social and political activities shattered the narrow walls of social alignments. The society as a whole acquired a bold and aggressive outlook. The Ganapati festival, for instance, in which all Hindus irrespective of caste join in mass gatherings in the parts of the country where they have been adopted, achieved more for the Hindu society than the teachings of many reformers. And his emphasis on *Karma Yoga* in his great book on the *Gita* gave to the new generation a new dynamic interpretation of the eternal message.

If Shri Arvinda is the seer of Aryan Culture, Mahatma Gandhi is its most effective modern product.

Gandhiji has denounced the caste system as it exists and the fragmentation of life which it has brought about. Its failure to subserve the real aim of *Chaturvarnya* has evoked his condemnation. He does not consider caste as necessarily harmful. According to him in its origin it was a wholesome institution and promoted national well-being. It has saved Hinduism from disintegration. The Four-fold Order of society is scientific, fundamental, natural and essential.

"What is this *Varnashrama*? It is not a system of watertight compartments. It is recognition, to me, of a scientific fact whether we know it or not. A Brahmana is not only a teacher. He is only predominantly that. But a Brahmana who refuses to labour will be voted down as an idiot. The Rishis of old who lived in the forests cut and fetched wood, tended cattle and even fought. But their pursuit in life was pre-eminently search after Truth. Similarly a Rajput without learning was good for nothing no matter how well he wielded the sword. And a Vaishya without divine knowledge sufficient for his own growth will be a veritable monster eating into the vitals of society many modern Vaishyas whether of the East or the West have become."

"The Law of heredity is an eternal law and any attempt to alter the law must lead, as it has before led, to utter confusion."

The aim of *Chaturvarnya*, according to him, is to take man nearer to God by making it easy to perfect himself—the *Gita* touch again. Hence duty is not to be ignored. In a society based on the principle of heredity, energy would not be lost in making a choice of the profession, in acquiring skill in new professions, or in cut throat competition and unemployment. Men would be able to pursue the urge to perfection much more easily. Co-operation and love would replace competition and jealousy. But this presupposes that all professions must be deemed equal and all men irrespective of their profession must be equally treated and respected. The scavenger, the teacher and the lawyer are equal; they must be equally educated and well fed. Their respective occupations must be held in equal respect.

Occupation is not the test of superiority and gives no right to look down upon others.

"Excommunication from a tyrannical society is indeed a reward of merit and should be welcomed. To say that a Brahmana should not touch the plough is a parody of *Varnashrama* and a prostitution of the meaning of the *Bhagvad Gita*. Surely the qualities predominantly ascribed to the different divisions are not denied to the others. Is bravery to be the prerogative only of the Kshatriya and restraint only of the Brahmana? Are Brahmanas, Kshatriyas and Shudras not to protect the Cow? Can anyone remain a Hindu without readiness to die for the Cow? Yet strangely enough, I have a letter from the Madras Presidency seriously telling me, that Cow protection has nothing to do with any but the Vaishyas. When there is so much ignorance combined with insolence, the best thing to do is to incur all risks and pursue the path of reform expecting time to prove the truth of one's position."

Again he adds:

"There is no fundamental difference between a Brahmana and a Pariah, but he who runs may see that considered as a class there is a marked and noticeable difference between Brahmanas and Pariahs or for that matter all the four castes. What I would like my correspondent to join me in is a fight against an arrogant assumption of superiority, whether it is assumed by Brahmanas or others. It is the abuse of Varnashram that should be combated, not the thing itself."

Untouchability is no part of *Varnashramadharma*. It is an excrescence, an unmitigated evil. The caste system as commonly understood is an anachronism and must go if Hinduism and India are to live and grow from day to day.

In this conception of *Chaturvarnya* there is no inequality between men and women, no untouchability between man and man. This is working out the central conception of the *Gita* that a man, a woman, a Vaishya, a Shudra, a man born in sin or Darkness are equal in terms of practical approach to perfection.

But Gandhiji has not rested content with a new interpretation of *Chaturvarnya*. He has been destroying the caste system in practice. The new Nationalism which he inherited from Vivekananda and Shri Arvinda as an integrating force has also developed into a more powerful, though less emotional, instrument in his hands. India is the pivot of world redemption. In her freedom lies the secret of world's freedom as well as peace. He sees his individual Liberation only in his being able to make India free. As Swami Narayana added self-discipline to the emotionalism of Chaitanya, Gandhiji has added organized service to the worship of the Motherland.

The sweeping collective movements inspired by him have destroyed the restrictions on inter-marriage ; lifted women to a free and equal life with men ; shaken the foundation of untouchability, and given an intensive feeling of unity The rigidity which had overcome the social structure has disappeared less by his teachings than by the mighty waves of faith and enthusiasm which his programmes have evoked. In the urge to collective willing and action which he has imparted, the *Chaturvarnya* has shaken off the crust of dead materials which has surrounded it for centuries.

Gandhiji accepts the transmission of professional duties by heredity as a feature of a healthy society. By insisting on all professions as equal, he seeks to remove the stigma of inferiority attached to some professions. But he does insist on the fundamentals of *Chaturvarnya*. Man's first duty is to perfect his spirit and come nearer to God. Similarly the first duty of a healthy society is to make it easy for a man to discharge this primary duty and thus to maintain its spiritual outlook. Men who devote themselves to selfless service of man, country or God must be accepted as the leaders of society. Conversely, the leaders of society must maintain life at a high level of moral tension. Social grouping according to heredity is a scientific fact and group occupations if considered equally respectable are a great social and economic advantage. The different social groups must realise the interdependence, by each group performing its own tasks and thus subserving the common interests of the whole. Thus interpreted, says Gandhiji, *Varnashrama Dharma* is based on love and co-operation, not on violence and hatred.

This historical retrospect became necessary to displace the hasty Westernistic view of *Chaturvarnya* and the caste-system. The social system in India, usually styled the caste system, is a product of the interaction of the fundamental ideas of *Chaturvarnya* inherent in Indian culture and the historic vicissitudes which overtook India.

VI

The fundamental ideas underlying *Chaturvarnya* are few.

First,

Man's destiny is to rise above the limitations of attachment, wrath and fear and attain Perfection which is God.

Second,

A perfect society must have a spiritual outlook in order that it may provide the greatest possible scope for the attainment of individual perfection.

Third,

Such a social structure must be a social synthesis which has secured the dominating and cementing influence of that class of individuals whose nature is pure and who have consecrated their life to service, self discipline and surrender to a Higher Purpose in life.

Fourth,

The predominant influence of such a class of men can be secured only by social adjustment calculated to achieve certain ends viz.

1. Society must consist of a hierarchy of groups in which by training and tradition the Pure must be accepted as the leaders.

2. Transmission of higher nature should be secured by encouraging inbreeding between persons of higher nature.

3. Environments in each group must be so arranged as would enable the members of each group to develop the higher of the Qualities (Purity or Energy as the case may be) conditioning the average nature in the group.

4. Encouragement should be given to individual natures to conquer heredity and social environments and seek self-fulfilment by performing one's innate tasks.

Fifth,

Birth groups and connubial groups are natural to men and are necessary for individual evolution as they create conditions in which individual natures are rendered more easily transmissible by heredity and are shaped in early years to a pattern suited to group tasks; in this way alone inferior natures born in higher groups will be saved from falling lower.

Sixth,

The nature of man does not necessarily depend upon heredity, nor can it in some cases be influenced by environments in which their parents live or their nature. Where, therefore, social barriers between groups impede individual efforts to rise to a higher order by marriage or social intercourse the central purpose of *Chaturvarnya* is thwarted and society begins to stagnate. On the other hand, where social groups do not develop a conscious devotion to its characteristic tasks, competition and mutual hatred increase. Men then fall out of their groups so easily as to endanger the security of well-regulated life without which the evolution of ordinary individual is not possible.

Seventh,

Self-discipline is essential before individuals come to consecrate their life to their innate tasks and secure self-fulfilment. Such discipline is fostered by social conditions only when the

Pure man is looked upon with respect and the guidance of life is placed in his hands.

Eighth,

Where men of Pure nature are not accepted as forming the higher order in society, approximation to them cannot be generally accepted as the aim of individual evolution and attainment of a personality transcending attachment, fear and wrath will not be recognised as the highest absolute value for an individual. As a result, organized violence will be the basis of society; man will gain brutal strength but lose his soul. He would not gain peace, nor love, nor harmony ; nor happiness, certainly ; and not Godhood by any means

Ninth,

Group exclusiveness and class war are destructive of life and the sense of social unity and interdependence must be fostered by a co-operative effort in which each group or class considers itself only a limb of the society or *Lokasangraha.*

These considerations may now be summarised.

The caste system in India is the result of an impact of these ideas on the collective will of Indians in the varying conditions through which they passed during the last three thousand years. From the earliest times there was a steady collective effort in two directions. One was to stabilise social order by creating a hierarchy of classes based on the degree of self-discipline and culture absorbed by each ; the other was to conform to the ideal of *Chaturvarnya* which came to be enunciated by Shri Krishna. When need arose there was a further collective impulse to convert the social order into a defensive social fortress to resist alien cultures or disruptive forces. This led to an exaggerated emphasis an heredity in order to preserve the integrity of the family and the purity of cultural achievements. When the Central Asian hordes forced a totalitarian war on Indian society, it became impossible to readjust social conditions to the ideal of *Chaturvarnya* and conservatism took hold of the social organization. But since conditions in the country came to be settled, there has been an urge to readjust the social order in the light of Shri Krishna's teachings.

The social system in India in spite of its defensive rigidity in the past has responded with great vitality under modern conditions. Of the eight great masters, seven Indians and one Irish, who adopted India as her home, who have brought about the reintegration of Indian culture, six have been Brahmanas born, Rama Mohan Roy, Dayananda, Ranade, Ramakrishna, Bankim and Tilak ; all except three, Rama Mohan Roy, Ranade and Bankim, pursued the path of yoga ; and every one has been inspired by the undying message of the Aryan Culture ; and all, except Dayananda, have owed their inspiration principally to the *Gita*.

The Brahmana has taken to scholarship, to education, to law, to politics. The Kshatriyas, the hereditary warriors have, by their valour, won the admiration and esteem of the world. The Vaishyas, in spite of the cramping foreign rule, have in a large measure contributed to the growth of commerce and industry in the country.

The new spirit in India seeks to adjust the claim of the individual nature to the claims of birth. It is transmuting the old Brahmanical superiority into the superiority of men, drawn from all classes, dedicated to service, self-discipline and to Purity, thus preserving the fundamental idea of *Chaturvarnya*. The exclusiveness of the caste has gone ; but they still perform and will continue to perform their tasks. Heredity is and will be exploited as a purposive force for shaping natures to a higher purpose.

The rigid caste system is breaking up ; even untouchability, the Maginot line of social exclusiveness, is crumbling. But the fundamental basis of *Chaturvarnya* can only be forsaken at our peril Disregard of birth in matters of perpetuating cultural traits, would destroy the 'pedigreed' gifts in which Indians have specialised. Again, the Pure must lead, and must be held in veneration. Under the influence of Westernism we dare not degrade the seeker after self-discipline into the upper-servants of the rich and the powerful.

At the same time the central purpose of life must not be allowed to be overshadowed by considerations of birth and social environments. Man can attain perfection only by self-imposed training. Every effort at this attainment must in the end be the pursuit by every man of his own Truth. This Truth can only be found in performing one's innate tasks at all costs, and thereby developing a rich harmonious personality which expresses the Divine in Him. The only justification for collective coercion which social obligations imply, must be to provide the individual with conditions which favour his moral and spiritual self fulfilment in a social structure strong enough to give him security and tenacious enough to resist violent changes.

LECTURE VI

YOGA IS PERFECTION IN ACTION

I

The pursuit of one's truth is not easy. It involves two things ; Firstly, to find the tasks imposed by one's nature ; Secondly, to perform them at all costs. Both of them are beset with great difficulties.

What are my tasks ? "Do thy appointed task",[1] says Shri Krishna. What is the appointed task ? "The task appointed by one's nature",[2] says He. "The task born with one"—"one's task".[3] But that does not carry the matter further. How am I to distinguish the appointed tasks from those to which I am not born ? The appropriate task from the inappropriate ? Shri Krishna realizes this difficulty.

What is action ? And what is inaction ?
Even the wise have stood puzzled here.
But I'll tell thee of Action
Which, when fully known,
Shall release man from all evil.
Right action you must learn ;
Learn what action is wrong ;
And equally learn, inaction,
For, the ways of Action are inscrutable.[4]

Many men, in this difficulty, have sought refuge in renunciation of all acrion ; in withdrawing from life and seeking its fulfilment in caves and forests, undisturbed by its whirl. But actionlessness as the goal of life is a chimera.

No one can stand actionless ;
Not even for a moment
Does any one ever actionless stand ?
The qualities, born of Nature,

Drive every one to action
Whether he wills it or not.[5]

All resolves to remain inactive are futile.

If, by vanity inspired.
Thou thinkest, "I shall not fight."
Vain shall be thy resolve ;
Thy nature itself shall drive you to it.
Oh ! Kunti Son, thou art tied to the task
Born of thy own nature.
Even tho' by delusion led
Thou shalt resolve not to do thy task
Remember.
Thou shalt have perforce to do it.[6]

Your task you must perform ; there is no escape. Any attempt to escape from the task will only lead to thought and deed being severed, to the disruption of the dynamic unity, to untruth. Any one who has undergone some course of self-discipline would realize the force of this. If I repress myself and give up some activities which my nature prescribes, the urge will force itself out in unexpected forms. Ascetic conduct enforced by sheer force of will has always led the mind to rebound unnaturally. If I try to suppress my anger, the anger will explode itself in some other direction ; if not, certainly in some grisly dream. It is but a common experience.

Whoever sits,
His powers of action restraining,
While sense-objects remain to him unforgotten
Is a soul deluded ;
He walks in fraud.[7]

Action to which one's nature prompts a man can be transmuted by careful training. Its mere repression is fraught with danger. A mere negative effort shakes the foundations of one's nature, and leads to its unbalanced expression. Sex impulse for instance could be sublimated into devotion ; its stern suppression has always led to disaster. Action, therefore, says Shri Krishna, is always superior to Inaction.[8]

If, therefore, action is my lot, what are the tasks to which I must bend myself? Or, rather, what tasks are innate and what are alien? It is easy to say that the tasks should be prescribed by my nature. But how am I to know whether I have a Brahmana, Kshatriya, Vaishya or Shudra nature? Or whether the task which birth or circumstances have placed in front of me is my innate task or not.

This search cannot be conducted by mere reasoning; for what is innate for me is a fact, to be found by search, by trial and error. In this search I am faced with two kinds of tasks: the tasks which my birth group or circumstances prescribe, and the tasks which I fancy are mine because my mind runs after them. But the latter kind of tasks are more likely to be will o' wisps rather than innate. They may be the result of selfishness, of undisciplined mind. More often than not they are inspired by attachment, wrath or fear. The search for my innate task must therefore begin by training myself to perform the tasks prescribed by birth or circumstances. They will provide the crucible in which the innate tasks will be separated from other tasks, the gold from the chaff. That is why in the beginning Shri Krishna invites Arjuna to fight on the ground that it was the task of a born Kshatriya. Everyone is born in some group; that group has some predominant traits and some prescribed duties. Every man must accept that task as his, till he discovers his characteristic task. Let him start with it.

But accident may have thrown him into a different setting. A Shudra may find himself in the army. A Brahmana may find himself in commerce. How is he to find his characteristic task, his *svakarma*? For him, again, the task is the one which faces him for the moment. All tasks are tasks. There is none higher, none lower.

Each one to his own task adhering
Attains self-fulfilment.
Listen, how the man who
To his own task is devoted,

Wins Perfection.
The man wins Perfection
When he worships with his own task,
Him, from Whom creation streams forth
And by Whom all this is pervaded.[9]

The nature of the task is immaterial. The spirit in which it is done only matters. As he develops it, his innate task and his Truth will stand manifested before him.

Thuswise, the search for my task, and the mode of performing it becomes one single act of consecrating all my energies to the task which is before me. No task performed in such a spirit of consecration is too humble for any man.

II

This consecration requires a long and arduous training. It is in the course of this training that one has to discover one's nature, task, Truth and evolve the dynamic unity without which Yoga is not possible.

The end is Yoga ; and Yoga is a comprehensive process by which a man ascends in the scale of life by performing acts which are the expression of a dynamic personality based on the complete co-ordination of all his powers.

This Yoga, as stated in an earlier lecture has three aspects.

I. To rise superior to the Qualities, Purity, Energy and Darkness by strengthening the control of *buddhi*, the higher Perception ;[10]

II. To become steadfast in Yoga by developing dynamic unity ;[11]

III. To be perfect in Action.[12]

I shall briefly deal with the first and the most important step in this Yoga prescribed by the *Gita*, and the training necessary for perfecting the step.

The first step is to perform the task in hand, without concerning yourself with its results.[13] This aspect of Yoga is called Karma Yoga. The step as laid down by Shri Krishna, in words, is simple. "Act, after severing the contact"[14] — the contact between the task and its results. But in achievement it is the most difficult. What the step means is that when I perform my task, I must disconnect the action from its results. In other words I must concentrate all my attention on doing the task, to the exclusion of why I am doing it or what I hope to gain by it.

The idea is expressed by apt words in the *Gita*.

Perform thy task ; that's but your right ;
The return it yields is not for thee.
Do not be impelled by the fruits
Thy task might bring to thee.
And never, never attach thyself
To shirking deeds.
Do thy deed standing steadfast in Yoga :
Detach thyself from its fruits, Dhananjaya.
Be the same
In success and in failure :
This is called Poise.
Vast is the gulf
Betwixt the task performed in Yoga
And the deed that's done for lure of fruits.
Surrender thyself to the Perception high.
Mean-hearted are they
Who labour for gaining fruits.
Attuned to high Perception
A man sheds the thoughts of good and evil.
Bend yourself to Yoga ;
✓ *Yoga is Perfection in Action,*
For the wise alone who in high Perception steadfast,
Renouncing the fruits born of deeds,
Are freed from the bonds of birth and death,
And gain the State which no imperfection knows.
When thy high Perception
Outgrows delusions' tangled growth

Then shalt thou stand unconcerned
With what thou shalt hear and hast heard.
When thy Perception stands unmoved
Even by the clash of doctrines now confused,
Then shall it remain unshaken
In creative concentration.
—And then, and then alone
Shalt thou attain Yoga.[15]

In these few lines is summed up the whole Yoga—the whole course of discipline by which Arjuna can attain Him. "Do not be impelled by the fruits which the task may gain for thee"[16] – that is the first step. Shri Krishna has played this great message in varying tunes throughout the *Gita*. "Conduct thyself, severing the contact between the task and its fruits."[17] "Remain unattached."[18] Abandon the lure of the fruits of the action."[19] "Destroy the link."[20] "Let every enterprise of thine be without desire or motive."[21]

Severing the contact between the task and its results does not mean that the task is to be done thoughtlessly or without a plan, or in a manner unrelated to its purpose. It means that while performing the task prescribed, the energies of the whole being must be concentrated on performing it perfectly, uninfluenced by consideration as to how the performance will pay. This is Karma Yoga which releases a man from bondage, and makes an approach to Him easy.

But how is this first and the most difficult step in the ascent to be gained? What it requires is this. My attention, every energy of my being has to be directed, every moment, to the act, not to the motive or the return. If I do my task well, appropriate results will follow by themselves. But if, on the contrary, I think of the results which I will achieve by that task I will grow attached to them. I will hanker after them. Fear will make me tremble at the prospect of my losing them Anxiety, impatience, restlessness will disturb my attention. The steady flow of creative concentration, without which enduring results are never achieved, will not be directed to the task. My mental energy, in consequence, will be dispersed. The will to die for my Truth—the source of all strength—will be fragmented. Unexpected results will flow. Success or failure will bring in its wake the further tightening of the bonds—attachment, fear, anger. Perception will lose its detached outlook. Greater dissipation of energy will follow. This is aptly described by Shri Krishna :

> *When a man dwells on sense objects*
> *Attachment springs up between him and them.*
> *From attachment is born desire ;*
> *From desire, wrath ;*
> *From wrath, again, is born delusion ;*
> *From delusion, the confusion of memory.*
> *When memory is lost*
> *Perception fails ;*
> *And when Perception is lost*
> *So is he.*[22]

III

The great thing is therefore to destroy the link between the task and the fruit. "Destroy the link," says Shri Krishna. What is this link ?

I am writing this. My immediate task is to write well. But I write carelessly, I spell badly. The wrong word comes in the place of the right one. Why ? I have been badly educated ; or, I am in the habit of doing slipshod things ; or, I am lazy by nature ; or my mind wanders to other subjects. I am attached to habits—sloth, carelessness or other interests. I am not concentrating on writing ; I am attached to things other than my task, and they make it imperfect. But if, when I write, my whole attention is concentrated on the task, this attachment to habit will be disconnected.

I once saw Mrs. Besant tearing a slip of paper, while addressing a meeting. She tore the piece of paper in four equal parts, and placed the pieces on the table ; a trivial, unconscious act, but how perfect It was not done as an accident. This unconscious tearing was the result of habit acquired by concentrated attention on perfecting what we consider a thing not worthy of any attention.

Gandhiji writes three lines in a letter ; the words are legible, the spelling perfect, the sense clear ; and the words touch the heart of the reader. Why ?

In 1934 at 2 a. m. he was revising the constitution of the Congress which I had drafted under his instructions. A question came up – was the appropriate word 'Session' or 'Sessions'? He stopped. We discussed. I had to get a dictionary from my place at that hour The proper word was found and used. The full searchlight of Gandhiji's concentration was directed to this little task of using an appropriate word in one little sentence. That is perfection in action.

Again while I am writing this the thought occurs to me, that my writing will not be appreciated by others, or will offend some one. The attachment to public appreciation and the fear of its disfavour deflect my concentration. Immediately my attention will be diverted from writing perfectly ; that is from writing as an expression of what I feel or think; from writing, as a devotee's offering to Him. I write so as to please my possible reader. I will write what my attachment or fear dictates. I will not perform my task at all costs so as to serve my Truth.

I am conducting a case. I am trying to make my conduct of the case as good as my ability and training can make it. But I also think of other things. I am not sufficiently paid or being well paid I have to exert my utmost. I must secure the good-will of the judge. If I fail, my client will be ruined. Perhaps my reputation will suffer. My opponent has made rude remarks about me and I also want to teach him a lesson. Here I am performing my task no doubt ; but my creative energy is dissipated by attachment, fear and anger. The motive and the fruit are making my dynamic unity 'many-branched'. But suppose I train myself to concentrate on my task to the utter exclusion of attachment, fear and wrath, then all my energies will be directed to obtaining justice for my client, to proving the truth, to finding the truth and presenting it as a thing of perfection. My advocacy will then glow with creative power. My detachment will bring higher Perception to my aid. I will no longer be a hireling of causes, but a Karma yogi, whose truth is to perform the task of sifting and presenting truth and vindicating justice in social relations.

In all walks of life a man, in order to reach Perfection, must consciously or unconsciously follow the path of *Karma yoga*. In the beginning, for instance, a young lawyer works to please the solicitor or client and to keep the pot boiling. He is attached only to the fruits of action. In the second stage, the fruits become less sordid. They take the shape of an ambition to excel his colleagues, establish a record, or gain a wider reputation. But in the meantime if he has risen superior to ordinary men, attachment to these 'fruits' will grow less. To do the case in hand as thoroughly as he can will be his only urge.

In 1920, I was briefed for the Bombay Presidency Association to go to Lahore and lead evidence before the Hunter Committee in the Jallianwala Bagh inquiry. I was going to be paid a fee. I thought it less than my due. I felt that long absence from Bombay will ruin my practice. The zest for the work was diluted by the mental attitude towards the fee. The results flowing from my task oppressed me.

Now sometimes I conduct cases as public duty enjoins. In such tasks the dominant urge is to discharge a duty, to vindicate justice, to secure the freedom of the innocent. Then I make every attempt to concentrate my little skill in the matter in hand irrespective of personal consequences.

Take a still higher case. A Haldane or a Macgnaten of the Privy Council dispenses justice. He is undistracted by the considerations of the consequences, either to him or to others, which might flow from his conclusions. For him there is only the task of doing justice. In performing this task, no attachment, no fear and no wrath distracts him.

A lawyer can still rise higher. To a Vijyaneshvara or a Yajyavalkya sitting under a banyan tree, unaffected by any extraneous influence, Law becomes Dharma, a divinely appointed adjustment of human relations, to be propounded for its own sake. You have here an illustration of *Karma Yoga* as high as you can get it.

Another instance of the unconscious process of progressively weakening the contact between the task and its fruits will illustrate the point more effectively. A man joins the Share Bazar. He wants to make money ; he is afraid of losing it ; he wants to outstrip his colleagues. His operations are distracted by a consideration of the results.

Then he rises higher. Success has brought money, and he is no longer afraid of his colleagues. He naturally acquires a kind of superior perception which can trace the working of monetary influences more dispassionately. In its light, his operations are effective and unerring, nearer perfection.

But suppose the improbable happened and he gave up the lure of money and the fear of loss. His attention will then be directed to the operations much more unerringly. He will be perfect in his task. The lure of fruits will have gone ; it will no longer distract him.

These every day illustrations will make it clear that it is impossible to disconnect the task from its fruits till the bond of attachment, fear and wrath is weakened. Some man, trained by experience or gifted by nature with a soul of higher Perception, might come to attain a limited form of *Karma Yoga* by unconscious development. But the aim of the *Gita* is to transmute the whole content of one's nature by an intensive and purposive training, and break the link between the performance of the task and its possible consequences to the worker. The link is thus described by Shri Krishna :—

Between the senses and their objects
Swing the link of lure and hate.
None should be swayed by these,
They are the foes that bar the way.
Better, better far
One's own task, however graceless,
Than an alien task, though well performed,
Better death in doing one's deed ;
Another's task is fraught with fear.[23]

Developing the same idea, Shri Krishna replies to Arjuna's question as to who prevents man's actions from being perfect :

It is desire, it is wrath,
The child of Energy !
This all devouring; this root of Sin !
Know it well ; *it's the foe.*
This perennial foe of the wise
Which shapes forth as desire,
This fire, insatiate,
Enwraps all wisdom.
This foe has to be vanquished,
Oh, best of Bharata's race.
With sense organs and the rest controlled
Cast out this sin-filled monster
Who kills all knowledge
Acquired from teachers and experience.
Know Him that beyond high Perception Stands.
Poise thyself on Self alone,
Slay, thou, Oh Arjuna,
This dire foe, so hard to reach
Who changes forms at will.[24]

The links which bind the task to the results have been again and again described in varying terms and in different settings throughout the *Gita*. But in the ultimate analysis they are stated to be *raga*, attachment, *bhaya* fear, *dvesha* or *krodha*, hate or wrath. The man who cuts these links is repeatedly described as '*Vitaragabhayakrodha*' "devoid of attachment, fear and anger." "The man with perception unattached"; "Devoid of fear"; "Hating none"; "Attached to all beings."

Often in the *Gita* the word *kama* is used to include both wrath and fear, for they are aggressive aspects of an underlying want. In the verses cited above, *kama* and *krodha* are dealt with as one foe. Being devoid of *kama* necessarily carried with it being devoid of fear. *Vairagya*, translated as dispassion, implies conquest over all the three bonds. It is a state of mastery which results from all desire for sensual and supersensual objects having lost their urge. This high stage of self-discipline need not be considered here.

These three links of attachment, fear and wrath roughly correspond with the primary wants in human nature as described by modern psychologists.

Raga would include the primary wants like the need of comfort and of the sense of security; the need for being noticed, admired or liked; the need of attracting, pleasing and mating with the opposite sex; the need of looking after and protecting some one weaker than ourselves; the need of being like others in our herd; the need of catching and capturing something or some one; the urge of finding out, knowing, and understanding things; the need for returning to familiar people, places and conditions; the need for enjoying the company and fellow-feeling of others of one's kind.

There are other primary wants which may be classified under *bhaya* or fear. These are the needs to escape; to propitiate anyone who has the power to injure; to ingratiate oneself; and to protect against the loss of any possession.

The primary wants which would fall under the heading hate or wrath would be the primary need to hurt and injure; to overcome and dominate; to feel superior. But in essence they are all wants, they are *kama*. Self-discipline, which leads to Yoga, implies that the pull of these wants should be converted into a different kind of dynamic power by over-hauling the whole content of one's subconscious being.

IV

A well planned effort to weaken the bonds of attachment, fear and wrath is essential before the link between the task and its fruits can be broken. This process as already stated can be dealt with under three heads :

Firstly, the attenuation of the bonds of attachment, fear and anger.[25]

Secondly, the fusion of all powers into dynamic unity, enabling a man to concentrate the whole being on any given point.[26]

Thirdly, the transmuting of the drag of *kama* into a purer link.[27]

These are not distinct processes. They are interwoven and are integral parts of same course. These three heads of preliminary training are (a) *Titiksha*,[28] Endurance, (b) *Dhyana*,[29] Concentration, and (c) *Ishvarapranidhana*,[30] Dedication to God.

V

Endurance weakens the centrifugal forces of *raga*, *bhaya* and *krodha* which draw away the mind from the task. Concentration gathers the centripetal forces, the innate forces of the svabhava into one-pointed centre throbbing with creative energy. Dedication converts the link between the task and its fruits into a bond which provides a powerful urge to action without attracting weakness.

Endurance, *titiksha*, is the most valuable part of the training, and by various exhortations Shri Krishna asks Arjuna to develop it. But in two short verses he sums up the lesson.

The contacts with the world of sense
Bring the feelings of cold and heat, Kaunteya :
And also pain and pleasure.
They come, they go
They never remain for long,
Endure them, Oh Bharata !
He whom these disturb not

/ *He to whom pleasure and pain are alike*
He who stands unshaken, Oh ! Best of men !
He alone overcomes death.[31]

Endurance is to suffer all misery cheerfuly[32], not to seek its remedy, and to shed all anxiety and grief about it.

All these passing sense-contacts are lumped together under the heading *dvandva* 'pairs' like pain and pleasure, heat and cold, respect and indignity, success and failure, praise and censure. The object of endurance is to rise above the 'pairs' to attain the state of being *nirdvandra*, "Non-duality", 'to be freed from the bonds of duality.'[33] 'The lure of pairs brings bewilderment to men" [34] it is stated. 'Action does not enslave the man who has transcended the pairs. That man alone attains the Poise who looks upon success and failure with equanimity.'[35]

But how is endurance—*titiksha*—to be acquired ? One of the ways followed by the Indian sadhus is to go through a rigorous course of physical endurance and dull the edge of physical sensitiveness. There are those who stand in cold water in winter, or in the blazing sun in the summer ; again, others who lie on the ground or a bed of spikes ; those who eat raw food or ordinarily uneatable things ; or those who fast or go sleepless. Upto a point physical endurance is an essential equipment ; for it is the first lesson in *titiksha*. But real *titiksha*, Endurance, is mental ; it must result in Poise, *samatvam*. It is not merely a hardening of physical susceptibilities.

I saw a fakir once before the Criminal Sessions. For years he had lived on the verandah of a shrine, lived almost naked in sun and rain, and eaten what was given him He had given up possessions and he prayed to God and the Prophet day and night. But he had killed some small childern who had been jeering at him ! Most sadhus who acquire physical insensibility by life-long effort by no means overcome the 'pairs'.

I once tried this physical aspect of *titiksha*. I mistook it for *tapascharya*. In winter, I went with only minimum wear ; in summer, I slept under a blanket. I gave up sugar, salt and spices. When suffering from acute attack of appendicitis, I went on repeating the verse quoted above and suppressed all expressions of pain. But experience taught me that mere suppression of the outward manifestation of pain is not Endurance; neither is giving up comforts or tasty food. These practices strengthen the will, but only to a limited extent. They train the mind to detach itself from some 'pairs'—but not to attain non-duality. Freedom from the 'pairs' is a mental attitude, not physical insensitiveness. The mind which is in the bondage of the pairs, has to be enfranchised.

The training for physical endurance is a stage of preparation. But there is a well recognizable limit, beyond which it ceases to be training and becomes self-torture; the kind of discipline which the Dark natures love.

The men who take to penance dire
Which the Scriptures never enjoin,
Inspired by arrogance and pride,
Filled with desire and passion,
These witless fools
Torment the organs within their frame
And also Me
Who in its core is enshrined;
Know them, for certain
To be the men of devilish resolves.[36]

The *Gita* abhors the tortures of the body.

Yoga is not for the glutton
Nor for the man who fasts;
Nor for him who sleeps o'ermuch;
Nor even for him who sleepless stays.
But he that stands balanced
In food and the joys of life
And in all the things he does;
Whose will stands poised
For him alone Yoga becomes
The vanquisher of all misery.[37]

'Poised in food and joy and in all the things he does'—indicates the limit as well as the object of a proper training for Endurance. When physical endurance disturbs the poise, it is self-torture. Throughout the drill, what has to be aimed at is Poise, not physical insensibility. This poise can only be gained in one way—when one is passing through the influence of the pairs, the mind must be switched on to a mental picture of 'the self' which is eternal and unchangeable.

Physical endurance is only a preparatory lesson to acquire the habit of linking up the mind with such a mental picture. I learnt this lesson in a curious way. In my youth, I tried to suppress my writhings under an attack of appendicitis or braved a cold bath during a heavy Bombay downpour. Every time I did it, I found that in fact I was not making myself insensible to the pairs. What I was doing was to detach my mind from the fear or pain involved and tie it up for the moment to a peg. This peg was an attitude created by the incessant repetition of the verse,

The contacts with the world of sense
Bring the feelings of heat and cold, Kaunteya !
And also pain and pleasure.
They never remain for long,
Endure them, Oh Bharata ![38]

This constant repetition became a mandate. As a result my imagination for the time being conjured up my 'self' as above pleasure and pain.

I had another experience which showed the way. I had learnt hundreds of songs by heart. I found that when I sang an appropriate song with feeling, I could produce temporarily the corresponding state of mind, whether it was of despair, love, anger or dispassion. This let me into the secret of *japa*. I realised that the low and monotonous repetition of a formula, (which *japa* means) accompanied by responsive feeling is one of the most effective agencies for creating the requisite mental attitude. Then I understood what Patanjali means when he says, 'Japa is to repeat the sacred syllable while intently meditating on its meaning. By this alone the inner consciousness is aroused and the obstacles removed.'[39] And Shri Krishna places it as the highest of sacrifices. 'Of sacrifices, I am the *japa* Sacrifice".[40]

The modern mind, in its arrogance, laughs at this habit of repeating formulas in a low monotone. To it, this is nonsense. But even the rudimentary practices of modern auto-suggestionists have had to fall back upon it. All modern mind-healers have resorted to *japa* in one form or the other. Mesmer chanted formulas and got them repeated when curing diseases by animal magnetism. The hypnotist makes use of it Dr. Coue has in this century cured hundreds of patients by giving them a thread with twenty-one knots and asking them to go on repeating with every knot the phrase, "I am in every way and every day getting better and better."

The mind cannot be choked off. Its sensitiveness to sense contacts cannot be cut off as easily as snapping a telegraph wire. Its activities cannot be stopped; they can only be transmuted into something different by a creative effort. I cannot destroy my mental attitude towards pleasure and pain; I can only convert it into an attitude of Poise which sees the 'pairs' with unconcern.

Creating attitude of mind by purposive effort is a very delicate operation; much more difficult and delicate it is to create the mental attitude of being devoid of the 'pairs'. It cannot be done by an effort of the will alone. Often when the will puts great pressure upon the mind, it becomes more rebellious.

In all activities of the mind the most potent creative force is imagination. I could not write novels, create characters, and situations and invest them with life unless my imagination by its intense creative effort bodied them forth and made them living. Even external creations cannot be brought into existence without such an effort. Before a world-conquering

Germany was created, in fact, a Bismarck, a Kaiser and a Hitler released terrific impulses of creative imagination. A great upheaval like the "Quit India" movement which released torrents of faith and enthusiasm was first the product of Ghandhiji's imagination His highly trained creative concentration made of it a flaming and vivid creation which first moved him. This creation by its vividness inflamed the imagination of millions who promptly began externalising the creation.

In the case of Endurance, the creative imagination has to convert the mind afflicted by the 'pairs' into a mind which stands above them. This transmutation cannot be done by an effort of the will alone. For, whenever imagination and the will conflict, imagination succeeds and the will fails. This is the fundamental law.

There is a great occasion, and I have to deliver an important speech. I prepare the speech in right earnest; I try to anticipate its reception; and I invariably fail. On another occasion, the atmosphere is tense. My imagination is active. I open my mouth and make a good speech. Why is this difference ?

I try to write a fine chapter. I read similar fine passages; I bring together images; I rewrite sentences. I want to outstrip myself. Invariably the result is something poor. But next time I am carried away by a situation. My imagination is pregnant with vivid images and what I write is better than what I could ever write.

In all cases of failure when I am preparing myself my will is exerting itself for an exceptional performance; but my imagination has before it the picture of my being inadequate to achieve my object. The imagination obsessed by fear refuses to play up to the will. And in the conflict between my imagination and my will, my will goes under.

The law of creative effort may thus be formulated.

(1) Imagination is the source of creative power.

(2) When imagination comes into conflict with the will, the will is ineffective.

(3) The will achieves the object only when the imagination lends its creative power, but not otherwise.

(4) If the imagination can conjure up the object with vivid intensity the will will succeed in achieving the object easily.

The two next steps are a little difficult to understand, but are the logical outcome of these steps.

(5) If a highly trained imagination can visualise an object or achievement with incandescent intensity, the whole being of the man becomes fused into dynamic unity, and if his will is concentrated on the one point of that object or achievement, it will be accomplished.

(6) If a man can maintain dynamic unity all the time, whatever his one-pointed will is directed on, will be accomplished.

I will not enter into the why and wherefore of this law. The modern psychologists may attribute the result to the working of the subconscious mind ; the devout may attribute it to God ; the student of Yoga may attribute it to its mystic powers. The law is universal in its application to all purposive effort at creation, whether the creation is of a mental attitude, a poem, a picture or any external fact. Following this law, if I create and maintain a mental picture of myself as being devoid of the 'pairs', I will in fact rise superior to them.

But this is easily said than done. Imagination is no man's servitor. It is an unruly element to begin with. It obeys no orders of the will. It can be cajoled into responsiveness. It cannot be coerced. Reason also is its foe. Imagination will respond only if its own laws are observed If a mental picture is sought to be raised by incessant and enthusiastic mental effort, it will soon begin to be vivid and living. But the will can make an incessant effort, it cannot make it enthusiastic. That element is contributed by faith, the unshakeable belief that the object which has to be created, already exists. It's odd, but there it is. Faith is belief which brooks no logic and feels no doubt. And the deepest of faith is in the thing which you *know* exists. Therefore if you believe in a thing, it will come to be created

Japa alone creates this conviction. The low monotonous repetiton of words that the desired result already exists, that creation is an accomplished fact will bring the faith that it does exist and bestir the imagination to creative effort.

Dr. Coue's *japa* is not 'I want to be better.' It is 'I *am* better'. The Vaishnavite *japa* is 'Shri Krishna *is* my resort',[41] not 'I want to resort to Him!' The Sanyasi's japa is 'I *am* Brahma,[42] not 'I want to be Brahma'.

The Charkha is Swarajya, 'Constructive work is Swarajya,' 'The war is won,' 'We are free' are collective *japas*, popularised by men who have by constant repetition come to believe the statements to be true. These slogans create faith, stimulate creative imagination and achieve results.

The difference between a formula expressing a wish and stating an accomplished fact is fundamental. A wish strengthens attachment for the object and the fear of its not being achieved and the hatred for everything which interferes with the wish. The assertion of a fact on the other hand made again and again stills the distractions, inflames the imagination, calls up its creative power. It conjures up the picture of the object, makes it vivid, intense, living; it mobilises all the latent powers of the personality and marshalls them behind the object. What is thus pictured intensely becomes a creation.

This can be tried in trivial matters of daily life. When you are despondent, sing a spirited song and the mood will disappear. When you want to develop a loving mood sing a love song softly to yourself again and again and the mood will come. Again and again I have tried *japa* for conquering nervousness, for controlling small weaknesses, for tiding over difficulties. And every time it has paid me; it has left me stronger than before. How often when attacked by biting critics has my strength been retrieved by the incessant *japa* of the phrase "the same to censure and to praise ?" How often has the repetition of the phrase "bereft of attachment, fear or wrath," rescued me from fear or anger or lure of things ?

The law of *Japa* can thus be formulated :

(1) If the words asserting that a thing is already accomplished, are softly repeated, incessantly the imagination will raise the picture of the perfected thing.

(2) The more incessant the picture, the more vivid will it be.

(3) If the vivid picture is retained before the mind for a long time and repeatedly, it will tend to become a confirmed mental attitude.

This process is not of the conscious mind. The faculty of reasoning must therefore be lulled to rest before the imagination will respond to *japa*. *Japa* must, therefore, stupify the conscious mind to sleep This can be done by incessant repetition when the body is kept unmoving, when there is twilight, or when one is half asleep. Reasoning right or wrong, sleep and memory must be lulled to rest.

The only way to inflame the creative power of the imagination is *japa* : there is no other. The advertisers and the political propagandists know the way, but not the law. The real sadhu knows it; ceaseless repetition of "I am Brahma" leads him to be merged in the Infinite. The constant repetition from month to month that India is a nation makes it a reality.

If, therefore, I want to rise superior to the 'pairs,' I must go on repeating that I am above the 'pairs'. It must not be a mechanical, parrot-like repetition; the words must be accompianed by a mental effort to induce the necessary picture. The mind will then slowly be switched on to "self" which is devoid of the 'pairs'. Then the higher Perception will assume control and the necessary mental attitude will be created.

But this *japa* has a tendency to grow tiresome. Once that happens, the faith vanishes, the words fall listlessly and the necessary mental effort to visualise the object collapses. The imagination then refuses to be stirred to creative effort. The higher Perception will not take charge. That is why it is necessary that one must devote himself to the Sacred Recital. It is a necessary supplement of *japa*.

In the course of the training the whole of my mental make-up has to be transmuted. This mental alchemy requires many ingredients. *Japa* has to be performed ceaselessly and with faith. My imagination, if followed, has to be saturated with the new impulses to induce it to put forward its best creative effort. My mind, therefore, has to be maintained in an atmosphere of unwavering inspiration.

This can only be done by constant daily recitation of some work which the aspirant holds dear. Whether it is the *Vedas* or the *Gita*, the *Mahabharata or Ramayana*, the *Dhammapada* or the *Guru Grantha Sahib*, the *Bible* or the *Koran* makes no difference; it must be a work which takes a man out of his sordid self. He must anchor himself on one book, not read it, but recite it, and recite it so regularly that the mental fibres come to be remade out of the stuff which it provides. Modern education has taught us to read a book, not to make it our own. Sacred Recital means reading a book aloud, lonely, again and again, from time to time till its words, phrases, and its outlook saturate your mind and reintegrate it with a fresh outlook. A work that produces this re-integration is a scripture.

In the *Gita* centuries have found the quintessence of all scriptures. What is not in it is nowhere in any other scripture.

'Gita must be well recited. What's the use of other scriptures?'[43] says a well-known verse. I have seen how Gandhiji has grounded himself on the recital of the *Gita*. I have seen men, and women, reciting it, and growing higher than what they are, each in his or her own way. Its thousand scintillating phrases about severing the task from the fruit, about rising superior to the *dvandvas* and the *gunas*, the pairs and the qualities, about getting rid of attachment, fear and wrath, about performing one's task at all costs, about surrendering oneself to Him, of being 'Me-minded', get into the very marrow of our being. They serve a hundred purposes. They keep an eternal watch over a man. They spring up miraculously from the depth of one's subconsciousness, while waking or asleep, to strengthen, to inspire, to elevate, to swing a bridge between his earthly self and the Divine voice that speaks in immortal accents.

Often I indulge in what I call the *Gita* wash. I recite it for a few days over and over again, doing nothing else. I gorge myself with it. At the end, I feel a new man ; I find re-integrated ; old problems assume new shapes ; weak as I am, I feel that I have another little grain of strength.

The recital of the *Gita*, day after day, will produce faith and enthusiasm ; faith that I am on the right path and enthusiasm to translate its message into action. It will strengthen the higher Perception and give it greater control. It will also bring to *japa* a new meaning and inspiration.

As I stated before, there is a thin line which divides the training for Endurance from self-torture. When exhilaration, which must accompany the training, disappears, the limit is reached. This is implied in the dictum that all proper effort for Yoga must be accompanied by 'welcoming zeal.' Absent mindedness, tedium, exhaustion or a sense of disappointment or frustration will make the effort unsuccessful.

The mind must therefore be kept in a cheerful mood. That also requires training. In contact with the world, all except certain moods must be avoided. "The mind", says Patanjali, the Master, "remains cheerful when it maintains an attitude of friendliness towards other's happiness ; of compassion towards their misery ; of joy at good deeds ; of indifference towards wicked deeds."[44] There are no other categories of external social impacts which evoke reaction in a man. But ordinarily, we grow jealous at others' happiness ; gloat over others' misery, or are indifferent to it. We envy or decry others' good deeds and grow angry or malicious at others' wickedness. If cheerfulness or serenity, *chitta prasadanam*, has to be cultivated, I have found that there is nothing like the remedy which the greatest authority has prescribed.

Shri Krishna himself says it in more emphatic words :

Purged of lust and hate
With all his powers by his Self controlled
Whoever pursues objects with sense
He, his self mastered
Attains serenity of mind.
For him, when serene,
All pain has come to an end.
Of him, whose mind is serene
Perception comes to steadfastness.[45]

When the man is unperturbed in misery and unexcited in happiness, he transcends the 'pairs', *dvandvas*. Then the *buddhi*, the higher perception grows in strength and assumes the control of attachment, wrath and fear. Then he is "united with the higher Perception ", [46] standing in Perception, firmly poised. The centrifugal forces which draw him away from the task are weakened and the task tends to become perfect.

VI

Dhyana, concentration, is the most essential part of Yoga. It is the first step in dynamic unity. No accomplishment whatsoever, either in brick-laying, bridge playing or in Yoga is possible without training attention. The training that we receive in school and college life is only intended to give the mind greater power of focussing the attention on the thing in hand. In school and college we train the attention to secure passes and prizes. In life we do the same to gain success or money. But this training is unconscious in form, and impelled by the fruits of the action.

Dhyana is a purposive training of attention, yielding better results. If the attention is highly trained by this method achievement will follow almost in the moment of creative concentration. A child's mind discloses attention in the fitfull, wavering elementary stage. It flits from one thing to another, from play to flower, to food, to lesson, from lesson to putting the tongue out at the companion. The adult mind has learnt a few lessons in training the attention, and can concentrate but weakly. I am writing ; I hear the bell for the breakfast ; the mind goes to the watch ; it is 9 a. m. Yes, the servant will come with hot water ; I write on ; but yes, I have to write letters. I come back again to writing. This is how my mind worked in the last minute.

Arjuna realizes this difficulty at the outset :

This Yoga which Thou teacheth Oh Madhusudana !
Attainable, as Thou sayest, by Poise alone
Has no firm basis at all
For, the mind is fickle
O, Krishna ! the Mind is restless,
Riotous, violent, stubborn.
To cut it, to me seems, is hard,
Hard as holding back the wind.[47]

The Lord then says :

Oh Mighty armed ! No doubt
The mind is restless, hard to hold
But Kunti's son ! it can be curbed
By constant effort ceaselessly pursued.
And the shedding of all desires.
For, the man whose mind is unmastered,
Yoga is hard to win, I seem
While it can be achieved
By one who strives
Keeping control over his self
And following the approved way.[48]

The approved way is to train the mind through three stages.

(1) *Dharana*, Attentiveness—when the attention is directed and held on the object.[49]

(2) *Dhyana*, concentration—when the mind grasps the object to the exclusion of everything else.[50]

(3) *Samadhi*, creative concentration, when the mind is completely absorbed in the object, loosening all sense of its being the perceiving agent.[51] At this stage of absorption, the whole being attains dynamic unity.

These three stages are distinct both in the intensity as well as the quality of the concentrative power. I am writing ; my attention is revetted on the paper ; I see the hand-writing My thought or narrative is being shaped into words which I weigh, select or reject; I correct the grammar and the syntax as I write. But I see that the breeze is blowing ; the curtain on my door is fluttering. Some one is ordering the ponies outside. I hear the river *Sheshnaga* rolling by noisily. Some one is ascending the stairs. And still I go on writing. This is *Dharana*, Attentiveness.

But there is a more intensive stage of my attention. I am deeply engrossed in writing. I see nothing, hear nothing. I lose count of time. I pour myself out on paper. I have no eye for grammar and syntax. I, the writer, and what I am writing alone occupy my mind. The concentration has increased in intensity. Its quality has changed ; for, it is no longer a matter of effort ; a direct unwavering contact. The object has assumed a vivid, flowing form, and all my powers have become co-ordinated in visualising it. Not only the power of my intellect, but of my imagination is now focussed on the object giving it a new relation and a new significance.

But I come to the most stirring part of my story. I am working at it for hours. The climax arrives. Mriga*—the lost woman—is facing her paramour, her master—in bold defiance. She claims to have been adopted in the family of the mighty Bhrigus. She refuses to be touched by her old lover unless he marries her. Her breast heaves with new found pride. A thrill of purity surges in her veins—purity which contact with Parashuram has given her. In search of purity she defies her lover ;

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* One of the characters which I was describing in my novel, about the same time I was writing this lecture.

he tries to embrace her; she kills herself. My breath comes fast. I am filled with pride. I experience the defiant purity of a fresh redemption. I feel the glow of having been purified, blessed by God himself. Tears run down my cheeks. My pen runs on—defying grammar, punctuations—alive with the passion which storms in Mriga's heart. Words are scrawled over the paper—hot passionate words torn out of Mriga's heart into which my mind has been transmuted.

There is no ‘I’ writing about *Mriga*, an imaginary character. She is a creation of my whole being, my emotions, my experience, my expressiveness; my actions of defiance and purity have all gone into the bodying forth of this woman. *Mriga* rises from my sentences, a living, breathing creature—proud, defiant, finding purity in self-destruction. At that point when my self-consciousness is lost, concentration becomes creative.

Samadhi is not the hocuspocus of the self-styled yogi and his credulous pupil. It is the only power which creates.

Gandhiji seeks an instrument for the uplift of Indian masses. He thinks; he prays; he spends sleepless nights. Suddenly a wheel appears before him The wheel, the wheel—that's the redemption. God has sent him the instrument. It sets his imagination on fire. He concentrates on it. Creative energy is released. He thinks of it, dreams of it, speaks of it. Charkha is Swarajya. “Spin and win Swarajya” he says. Day after day, year after year, he turns the spinning wheel and preaches its gospel. His mind has years of training in creative concentration. He creates faith and enthusiasm. The sparks of his creative imagination light the imagination of thousands. The antideluvian Charkha emerges as a fresh creation. Men and women, highly intellectual and cultured, see their salvation in it. A nation plants it in its banner of victory. It becomes the symbol of patriotism, sacrifice, freedom. Why? Only because one great mind by highly trained creative concentration so intensely visualised it that external accomplishment followed as a matter of course.

Two more instances will illustrate the creative process. A corporal in a German Army, whose hobby is painting, concentrates on the plight of Germany. The Treaty of Versailles has broken Germany; it must rise again. He thinks, he dreams, he talks of a Germany which is the master of the world. It takes shape in his imagination; the picture becomes vivid, pulsating with terrific impulses. He gathers friends, followers, forces. He becomes the symbol of his nation. All his energies become fused in a dynamic unity He comes to believe himself an instrument of God. He wills, and a powerful strong, all-dominating Germany of Hitler is created and becomes an unheard of menace to the world's security. Creative concentration is not necessarily an instrument of spiritual power. This is not a story of a Ravana from the Epics; it is a modern feat which ended but yesterday. Nothing great or enduring is accomplished without it.

Another instance. An obscure son of a Brahmana priest, barely nineteen, uncouth and unlearnt, wants to see the Mother, whom he worships. He meditates, he pines, he fasts, he sheds tears. "Another day is gone in vain, Mother, and I have not seen Thee," he cries. "Art Thou true Mother?" He suffers unspeakable anguish. "I felt as if my heart were being squeezed like a towel." He feels restless. He cannot bear being separated from Her. Life, without Her, has no meaning for him. He is not merely having a half an hour's *samadhi*; every hour, waking and sleeping, was creative concentration for him. Suddenly he sees the sword hanging in the Mother's temple. Like a mad man he jumps and seizes it.[52] All his powers were fused into a poignant, breathless anguish to see the Mother. The screen which separated the mind from the Reality is torn. The Mother stands before him.

But he is still not happy. He lives like Hanumana eating nuts, climbing trees. He sees the Mother as Sita. He wants a teacher; and a female adept comes in search of him. His creative concentration has attained a power when what is pined for becomes realized. He again pines for seeing Shri Krishna. He dresses like Radha and lives like one, and Shri Krishna appeared before him. His creative concentration was one swift-flowing, over-mastering torrent which swallowed his mind, self, his attachment, fear and wrath and unveiled before him the Reality which transcends the senses. A modern steeped in Westernism will naturally attribute these experiences to a diseased imagination pampered by faith, fast and emotional excitement. Assuming it was, what then ? The results have been wonderfully creative.

He talked, this illiterate Brahmana, Ramakrishna, and his words have the penetrating insight of a Budha, a Socrates, a Christ. Whoever reads them is lifted by faith upto the stars.

He wanted pupils to teach the world what he knew. He pined for them. "The thought that another day had gone and they had not come oppressed me. When during the evening service the temple rang with the sound of bells and conchshells, I would climb to the roof of the building in the garden, and, writhing in anguish of heart, cry at the top of my voice 'Come my boys, Oh, where are you ? I cannot bear to live without you.' "[53]

This was in 1879—in West-bewitched Bengal—in the Bengal of Keshub Chander Sen who mimicked Christianity and called it a New Dispensation. This obscure Brahmana's *Samadhi* brought him pupils who went and preached the message of the *Gita* in America, who founded monasteries, schools and hostels. But more, it transmuted stagnant Hinduism into a re-integrated force of power. It made of Vivekananda an apostle of resurgent Hinduism. It broadened Aryan Culture into a puissant nationalism. It blazed the trial for Shri Arvinda who in a world steeped in Westernism attained a universal integration in life, in the manner of ancient Rishis, and gave to their ancient message fresh inspiration and modern values. It has established that the message of India is not a dream, but the only hope for humanity.

In ordinary life attention is trained by the needs of the situation by an unconscious process. Any lawyer or a business man at the threshold of his career, is only attentive to his work. The competition and the need for equipment for success compel him to develop this power. Most successful men have trained themselves to the second stage, Concentration, in some moments of their life. Some of them develop a creative concentration of a sort, when they build up cases, laws, banks or factories. For no great task is done without its being perfected in the crucible of creative concentration.

But for perfection in action this training must be purposive and intense. *Karma Yoga* implies that creative concentration must be so trained as to focus in most, if not all, tasks of life. Shri Krishna and Patanjali, one the Master of Yoga and the other the greatest authority on the subject, prescribe two courses for it, Practice and Dispassion.[54]

Practice is sustained effort at concentration. Effort must be firmly grounded by its being pursued for a long time, and without a break and with welcoming zeal.

The man who wants to undergo the training has his lesson clearly set out. He should daily practise *Dhyana* at a fixed time. He should sit alone and in a solitary place. He must control his thoughts, and eschew all hopes and even the sense of possession.[55] This could be done by inducing a state of mind, in which hope and sense of possession are eliminated by the *japa* of the formula "I entertain no hope, I have no possession" or simply, "I am devoid of attachment."

The place where he sits must be clean; the seat must be firm, neither high nor low, covered with a cloth, a deer skin and kusha grass.[56]

Having taken his seat, he must concentrate his mind on one object[57] The object may be *Om*, or the picture of a deity or the mental picture of a man who has transcended attachment, fear and wrath like Vyasa or Buddha; or it may be a material object like a betelnut; or whatever object one likes.

He must sit in the yogic posture. Any posture which is steady and unstrained will do. But preferably his body, head and back must be kept in a straight line. He must look straight in front of his nose; gazing at the end of the nose is painful and unnecessary. And his gaze must not roam about.[58]

His soul must be peaceful. His mind must be free from fear. He must not let his energy be wasted. His mind must not wander. He must withdraw his mind from all sense contacts.[59] By unwavering strength of mind he must, by slow approaches, bring the mind to rest; bring it under control; and then stop thinking. But the mind will go awandering for it is fickle and wandering.[60] But whenever it does so let him bring it back and place it under the control of his self, till the attention is steady like a lamp unflickering in a windless place.[61]

The relative verses in the *Gita* are for the trained Yogi; I have summarised them for the beginner.

Superstitions have accumulated round this process, hundreds have come to grief by an emphasis on the externals. I have myself wasted hours in the study and practice of this process. I am convinced that in modern life, it is possible to drop the non-essential and yet achieve the desired result.

Hatha Yoga is not yoga in the sense in which the *Gita* uses it. It is physical culture. In parts it is certainly therapeutics. *Pranayama*, breath-control in the sense of long spell of suspension of breath, is a great physical feat, and helps to bring the mind to rest. But in modern life it is neither practical nor necessary. The *Gita* favours the technique, in the sense of taking deep, even and regular in-taking and out-taking of breath. This is essential. All excitements arising from lust, anger or fear are accompanied by short, uneven breaths; in extreme cases even by choking. One of the aids to maintaining evenness of temper is the habit of even breathing. It is an effective means of controlling excitement. I have seen violent paroxysm of rage, disappointment or sexual excitement being brought under immediate control by taking long, even breaths.

The intensive training of *Dhyana* according to the Yogic method is difficult without a proper teacher. Often the practice prescribed by orthodox treatises land the student into fresh difficulties. For instance, *trataka*, the steadfast gazing at an object, brings headache and invariably absent-mindedness. It is a non-essential.

Dhyana is to hold active attention to a given object or point. During the whole course of training there must be a steady flow of attention maintained—alert, intensive unbroken—all the time. For ordinary men it is easy to have *Dhyana* while occupied with writing, reading, money making devices, or absorbing games like chess or bridge. But an intensive training of attentions on a mere point which does not evoke interest is very difficult. Either the mind wanders or becomes vacant. That is why Patanjali wants the student to start the practice on anything he likes.[62]

Following the prescribed method, when the attention is so trained that it can be held on to a point for some time steadily, the conscious mind is lulled. The whole being then tends to become one-pointed. Distractions for the time being disappear. But throughout, the posture, the gaze and the flow of attention must not involve the least physical or mental tension. This is of the highest importance.

If the mind is sought to be revetted by a strain, physical, mental or nervous, the mental powers may be choked off or forced for some time. But it is certain to lead to disaster. The mind will be vacant or wandering, or the nerves would break under the strain. It is dangerous to forget even for a moment Shri Krishna's advice "the mind must be controlled by slow approaches."[63]

If the practice of *Dhyana* is pursued with welcoming zeal it will rapidly produce results. Dynamic unity of some sort will soon come to be unexhausted. One of the most notable results of a little practice is that self-control in ordinary matters of life will be found easy. When practising with closed eyes greenish, luminous clouds will begin to float before the attentive mind. In the next stage, they will flash across the sphere of vision like lightning. A little later, they will combine into a sort of hole with a quivering fringe. When attention has reached the confirmed stage of concentration a huge, globular body of greenish luminosity will come before the sphere of attention and will remain more or less steady for the whole period of *Dhyana*. This is the internal *Jyoti* referred to by the Yogis.[64]

Then the third stage will begin If you sit and do the *Dhyana* for some hours during the day it will be impossible to take the mind off the *Jyoti*; closing your eyes, you will see it. Opening them, you will still see it, of course very faded in the day light. Deep sleep will be out of question; the *Jyoti*, no doubt light clouded, will be there all the time before the mind. Memory would be pushed out. Slowly you will feel an all absorbing interest in the *Jyoti*, you will almost begin to live in it. Your sense of perceiving agent will disappear. But this is the marginal line between ordinary practice and higher mystic training. Voices, smells, visions will follow this practice. But I won't pursue this matter further; for the higher practice is outside the scope of this work.

This highly specialised form of training, however, can be substituted by a simpler better method. Practice of *Karma Yoga*, concentrated attention, can be centred on the most ordinary work in hand. By training the whole being can be thrown into it. The distractions can be eliminated; the mind can enter into it to the exclusion of everything else. But it is difficult without some technical training to have *dhyana* on trivial matters say, brushing the teeth, or eating the food, or writing a friendly letter, or reading a book; and certainly very difficult to have this concentration all the time. But it is a habit which will grow with practice. It may not look as attractive or as important as the orthodox practice but steadily it will give the same creative concentration. I have seen Gandhiji's tremendous powers of concentration being focussed on the smallest act he does and making it perfect, a thing of beauty. He has, to my knowledge anyway, never followed the orthodox practice; but I have not read of, nor could I imagine a man who had brought as much creative energy on all the tasks he has undertaken.

No sooner one acquires the power of concentrating creatively on any subject *Karma Yoga* is only a matter of degree. The creative energy will be released on all that a man does. The man will be a spiritual dynamo. A burning fire will be shut up in his bones to quote the Hebrew prophet. That is what Shri Krishna means when he says you must be "ever intent on *Dhyana Yoga*." 65

LECTURE VII

BRAHMACHARYA: SUBLIMATION OF THE SEX URGE

I have already emphasized that resisting non-self by self is essential to the growth of personality. Without it no dynamic unity is possible. But resistance of any kind implies energy as well as the perennial source from which it must spring. This energy is supplied by *samvega*, yearning or aspiration which comes of concentrated faith and enthusiasm. Ordinarily our acts are inspired by attachment, fear or anger. These three limitations, 'the great devourers' have to be replaced by a pure fountain-spring of aspiration. By experience the Masters have found this fountain-spring in *Ishvarapranidhana* or *Sharanagati*, Surrender to God.

This Surrender baffled me for a very long time. It is easy to speak of *Ishvarapranidhana*. In India the words " it is the will of God " have been so commonly used that they have lost their meaning. Many have spoken about it; few have realised it. I do not pretend even to have fully understood it. I can here give how I have discovered it in my own halting, stumbling way.

God baffled me for a long time. In my young days my intellectual background was provided by the French Rationalists and the works of John Stuart Mill and Herbert Spencer. After a superficial study of the French Rationalists I swung from blind orthodoxy to atheism. Then I became an agnostic. I felt convinced that with the limited instruments of knowledge which man possessed, God was unknowable.

I also became fond of *Yogasutra* in my youth. Patanjali's definition of God was an abstract device for training, and naturally had a greater appeal to my sceptic outlook. The *Gita* with its living God and its demand for Surrender eluded my grasp.

But one thing remained a mystery to me. Why was Shri Krishna so insistent upon this Surrender? Why did Patanjali himself, Jesus Christ, St. Augustine, Ramanuja, Madhava, Vallabha, Chaitanya, Narsi Mehta and Mirabai, persons of the highest intellect, spirituality and honesty, lay stress on this Surrender as a necessary step towards Perfection?

In the life of Christ, Chaitanya and Ramakrishna, in the 'Confessions' of Augustine and 'the Gospel of Ramakrishna', I have found an exquisite beauty which solely springs from a complete Surrender to God. Without it, I am convinced, God—call it Perfection if you will—can never dwell in us. Without it the dynamic unity is unreal, for there would be nothing to reach forward to.

It has taken me years even to come to this stage. I can understand why the victims of modern education have the unbelieving mind, that helpless product of rationalism and materialism. They have neither the patience nor the humility to study the driving force behind real greatness; I had none when I started. But from the arrogance of the unbelieving mind, I have step by step come to realise the tremendous potency of Surrender. All I can do is to describe how I have travelled thus far. It is inevitable in an experimental approach that its exposition may become a little autobiographical.

II

From my earliest days I became conscious that I could not grow in stark isolation. Growth for me was only possible under the influence of another personality. I worshipped my father, but he died when I was a boy. I loved my mother, though the attitude was not of a reverential sort at first. But I had great admiration for a friend or two; one, I cherished with the fierce adoring love of a selfish mother. A professor captured my imagination; then Shri Arvinda, who also was my professor for some time, did it. When I came to the Bombay Bar I vehemently admired some eminent lawyers with whom I worked. Then I have loved my wife; some time, I confess, the sentiment is too dangerously near 'Surrender'. Later Gandhiji was added to my pantheon. In all these cases I found that these persons in-dwelt me and by their 'indwelling' led to my growth.

I know this 'indwelling' well. The person who 'indwells' me draws me out. In his presence I grow better and stronger. One word from him and I acquire the strength I never had before. My mother, for instance, always had a cleansing effect on me. When I was near her I unconsciously dropped the outlook of a worldly man. It was difficult for me to have any mental reservations. She was loving and trustful. She looked upon me as a little divinity and my grossness was dissolved in the light of her quiet adoration.

During the days of the Partition of Bengal I was an ardent devotee of Shri Arvinda. My worship was that of a mute, distant disciple. But in those days he constantly dwelt in my imagination and for some years his inspiration never failed me. But more than any living being Napoleon, as depicted by Abbott, long 'indwelt' me. His indwelling was a powerful driving force. It made me more and more of myself. For some years he was what Shri Krishna was to Arjuna, 'the home, the asylum, the friend'.

Then I became familiar with the conscious 'indwelling' of my favourite authors. I read and re-read the works of Shakespeare, Dickens, Carlyle, Dumas and Hugo. Their characters were to me more than my friends. Unconsciously I adopted their attitude and verbal tricks. I grew through these masters indwelling me.

But if the one abiding in us is living, the influence is still more remarkable. Who has not been moulded by a beloved indwelling his heart? I was a strange silent boy in my childhood, feeding on my fancies all the time. I had a playmate. I soon lost sight of her. But somehow I felt that we are pledged to each other. Later I heard that she was dead. For years and years I cried for her in my little room, at midnight, in the hostile streets of Bombay, wanting her. This was my first great experience of yearning, *Samvega*, the driving force which leads to Beauty and Perfection. I tried yogic practices in the belief that I could contact her in the other world. She was to me a living person ; she lived in me, I lived in her. When alone I talked to her. I wanted to be worthy of her. I sang love songs to her. If like other boys I did not take to games or to those frivolities which ultimately lead to dissipation of energy, it was because the presence of this dream-bride in me led me on. She never let me sink into sordidness or sin. She drove me on to work and ceaseless work. It was this 'indwelling' of the dream bride that released the vigour and the tenacity which tided me through my early trials.

Suddenly in 1913 the pent up vigour in me, which yearnings for the dream-bride had gathered, burst forth into my first creative effort, the novel "Vengeance is Mine" in Gujarati. My public straightaway fell in love with the little heroine who, denied her boy lover, languished and died in her budding youth. The creative vigour which gave to Tanman—that was her name—a place in the heart of the Gujarati reading public was the result of my sex urge being transmuted into an ethereal longing for an impossible dream. In those days I entered into the heart of Mira, the self-chosen bride of Shri Krishna, and Dante, who pledged a life in memory of Beatrice who, once seen, was never forgotten.

These experiences were not consciously invited at the time ; I can analyse what happened more clearly only now in the light of ripe experience and knowledge.

I had the usual married life. The noble and self-effacing young girl who was my wife was not the kind of person who could appropriate the torrential yearning which had been flowing towards the dream-bride. I had two worlds, one real, in which I lived unsatisfied ; the other imaginary, in which the unexhausted residue of my urge was transmuted into a beautiful longing which was the very breath of my life. This longing was intensified by the practices which I was following, off and on, to control the cravings for beauty of form, taste, smell, touch and sound. For, the story of the great Rishis of ancient India had been engraved in my memory. The living example of Shri Arvinda and the study of *Yogasutra* made me revert to these practices again and again. These spasmodic attempts at self-discipline, sometimes of a fairly violent nature, still further arrested the progress of self-indulgence or the development of any wasteful propensity. The result was that the yearning for the dream-bride and the craving for Beauty became more rarified and intense.

Sex urge is not a mere urge towards sexual indulgence. It is an elemental creative energy, which ordinarily helps to create human life. But under certain conditions it also strengthens the craving for Beauty in one or more of its aspects. In men gifted with imagination, susceptibilities and powers of expression, it produces the creative energy which can enshrine beauty in literature or art. It is often the strength behind the creative concentration which enables man to hold fast to an ideal. It generates creative forces which lead towards unceasing efforts at perfection.

This energy which expresses itself in diverse forms is essentially one. By judicious harnessing it can be controlled and converted into the requisite form of energy or driven in any given direction. In its crudest form it seeks sexual indulgence. In most cases it goes waste by treating indulgence as its only legitimate objective. In that case, it cannot be utilised for other purposes, even if it is not exhausted. But in my case, its course was arrested by efforts at controlling the senses and diverted by the yearning which oppressed my heart. Thus thwarted, the energy strengthened the craving for beauty—the beauty of form, taste, smell, touch and sound. The imaginative efforts were more vivid. As the yearning became more intense, the 'indwelling' of the dream-bride became more and more real. And I was driven to ceaseless work.

The sex energy, if I may borrow a mythological comparison, is like the Ganges. It comes out of the head of Shiva. On earth, it is the river which flows past Banaras. Its obvious course is to meet the sea and waste itself in its saline vastness. But from the same source, its waters also flow into the celestial sphere—the Milky Way—as *Mandākini*, the Ganges of the gods, radiant with brilliant lotus flowers. The earthly Ganges may be allowed to empty the waters into the sea. Its banks then can be denied irrigation ; the orchards which brighten them—the different forms of creative art—will remain unnourished ; and the celestial *Mandakini* will become a thin stream. But if this earthly river runs in well-defined banks, the orchards will receive nourishing waters ; the *Mandakini* will swell in volume. If its waters are controlled and dammed and harnessed, the banks will grow in luxurious beauty and the arrested waters will rise to swell the tide in the celestial sphere. If the waters are diverted to a single orchard—any single form of art—it will be rich. A still more rigid economy of the waters on earth will work still marvellous results. They will be drawn into the celestial *Mandakini*, producing spiritual energy which, not only will be irresistible but full of Beauty, which is Perfection.

I am putting it in this symbolic form because it is the nearest approach to a description of what I came to realise. I came to understand a little of the dynamics of controlling this energy. If I felt disheartened or despondent, I developed, by songs like Mira's, my yearning for the dream-bride. Life's attraction would then grow stale. A new restlessness would be born in me ; my longing would increase. The dream-bride would more vividly 'indwell' me. As a result my creative energy would increase. My despondency would then disappear and the vision of beauty and power would present itself to me with fresh vigour. If, on the other hand, I indulged myself more in food or enjoyment, my yearning for the dream-bride would grow faint. My longing for beauty would either diminish or become vulgarised.

This led me to the discovery that creative energy resulted by leaving the appetites unsatisfied ; and conversely, when they are sought to be satisfied, satiety follows and the creative vigour is crippled. Satiety implies that the appetites have reached a point of saturation when indulgence loses its edge and becomes displeasing. Even in matters of food and drink when I just ate and drank things I liked a little, my faculty for appreciating their taste became more refined and the physical vigour increased. I understood what the *Gita* meant when it enjoined upon the Yogi to be a 'small-eater'. Surfeit was death to vigour and the appreciation of beauty in taste. I then realised the difference between satiety and beauty, which however, repeatedly served, never destroys the yearning for it. Two fundamental laws of human nature were thus unfolded before me. First, creative vigour is only possible by preventing sex from seeking satiety ; secondly, the only way to create beauty was to transmute the energy, with the aid of imagination, into a vivid mental image.

IV

The world has been marred by sex-fiends and sex-ostriches who love to close their eyes to the fundamental law of our being. Let there be no mistake. Sex is the most essential appetite among developed living things. Havelock Ellis and Freud have now established for moderns, and the ancient thinkers of India knew, that this urge has the most far-reaching influence on man and society. It is *Kama*, Want, in its wildest form ; 'the great devourer, the great sinner'. In one form or another it is responsible for the gross sexual perversions of the North African brothels, for the beauty and ugliness in billion homes in ordinary life, for the voluptuous love songs of Sappho and the shy longings of Mira's undying songs, for Shelley's yearning for beauty, for the semi-divine ecstasy of Chaitanya, whose life was one poem written in tears and dance by a Radha intoxicated with the love of Shri Krishna, for the exquisite Surrender of Ramakrishna to the Mother. Sex energy in one form or the other pervades the whole sphere of life like Mother Durga. It can create or destroy ; it is elemental, indestructible. It has degraded life ; it has beautified it ; it has ennobled it to divine altitudes ; it has changed the course of history more than once ; it has made man a creator or the most dangerous of creatures.

This gave me an insight into creative art. Sappho's love lyrics are the most beautiful creations in literature ; so are Mira's songs of Shri Krishna. How Sappho loved and lost is not known to the world. Mira was a widow ; stern self repression was her lot. The world was a closed door to her. Sappho's lyrics are outspoken. Mira's have greater self-restraint. The lyrics of both are the expression of a love-lorn soul. In them both, Beauty is created by a quivering, passionate yearning for the unattainable. Dante's is the loving, longing cry of impatient love. Shelley's lyrics are the finest expressions of an anguished love. His 'Epipschydion', the world's finest love poem, is again the verbal embodiment of a lover's longing for the beloved.

All these creations of art are beautiful, not because they are the expressions of lust or seek satisfaction of the appetites. In them all, the sex urge has not run to waste ; its flow towards satiety, however, has been thwarted and transmuted into creative energy. This energy has expressed itself through literary art in such a manner that the more you read them the more beautiful they appear. What was creative energy doing by giving words to the longing ? It was trying to bring into objective existence the beloved as it 'indwelled' the poet's heart, through the medium of words. And the creative energy which produced these poems is so great that the beloved which 'indwelled' the heart of the poet, comes vividly to dwell in ours.

How is Beauty created ? Why did, for instance, Tanman, the heroine of my first work, dwell and still dwells in the hearts of readers, old and young ? The words I used, were mere signs. But they convey a meaning to the reader ; his imagination becomes inflamed ; and a young tumultous girl, fresh as the dawn, begins to 'indwell' him vividly, may be for a few days. The signs which were printed on the page, which we call letters, are symbols. They stand as something which I used, to give a picture of Tanman as she dwelt in me. But it was so effective as to give Tanman an independent existence in the mind of the reader. This Tanman, who lives in other hearts, is creation.

The other heroines which I created were not as vivid as Tanman. The reason was simple. Tanman who indwelt the reader was my dream-bride who had indwelt me as a living personality for many years. I had loved her, sighed for her, cried for her ; by efforts of my creative concentration, I shaped her perfection.

What made her so perfect a creation, I ask myself. She was perfect because every time the reader viewed her, she was found as fresh and living, an embodiment of joy and hope, as ever. Reading of her again and again did not produce satiety. What could be said of Tanman can be said with greater appropriateness of Shakuntala of Kalidasa, Shri Krishna of the *Bhagvata*, Iphigenia of Goethe. Centuries of scrutiny have only given them greater livingness. The more I meet them, the more I am attracted by them, the more vivid and living do they indwell me. The portraits that the masters have drawn are not the portraits of mere human beings. They are so vividly living and attractive that the intimate indwelling does not produce satiety. Beauty, therefore, is perfection so complete that the more I scrutinise it, the keener becomes my yearning to bring it to 'indwell' me. When a thing produces satiety on further view, it is not beautiful. I dont' pretend to give a philosophy of the Beautiful ; I am no philosopher ; I am telling you of what I have experienced.

I have read Shelley's *Epipschydion* and Kalidasa's *Shakuntala*, over and over again. Every time I feel that nothing can be more perfect. Every time I derive fresh joy. The other day I stood on the banks of the Jamuna and Mira's beautiful lines came to me—

You are not there, my Loved,
And the banks of the Jamuna are a barren void,
Smothering me with their solitude.

And these other beautiful lines of hers :

Keep me as Thy slave, my Love.
I shall be content to be Thy slave ;
I shall only tend Thy garden ;
To catch Thy fleeting glimpse will be my joy ;
And in the groves of Vrindabana,
I shall sing and sing of Thy wondrous deeds.

I have sung these lyrics a thousand times. Every time a vague irrepressible longing has possessed me. And the beauty of the experience which gave birth to the lines have come to me with poignant freshness. Compare with these the *Songs of Bilitis* or the *Gita Govinda*. The most artistic imagery is there. There is lilting music and unsurpassed witchery of words. But there is no Beauty. There is a dripping voluptuousness in the last Canto which makes only a purient youngster or a jaded adult care to read it more than once. The sensuous imagination is aflamed for the moment but it leaves a repulsive taste behind. There is no ever-growing sense of Perfection.

To go back to my old simile, the earthly Ganges even when it mingles with the waters of the sea may be attractive. But when its waters rise to the celestial course, there is no satiety ; and Beauty is born. A creation of immortal beauty is therefore the result of holding a subject so intensely and so long in the imagination that the subject comes to indwell us. This process also follows the law of creative concentration. Let me but hold my subject before my mind intensely and for long : Let me in doing so forget myself : Creation will follow. When I hold the picture in my mind without seeking indulgence, satiety is avoided. The picture becomes beautiful not only to me but to others when effectively communicated through a medium.

V

But there is a distinction between the Beauty created by temporary and permanent indwelling.

Sappho and Shelley had great natural gifts of creative power. The 'indwelling' personality changed from time to time. Their beautiful creations proceeded from a passionate attachment to a transitory 'indwelling'; their yearning was satisfied from time to time by sex-indulgence. But compare Goethe, that expert in working the dynamics of the sex urge. He fell in love several times in his long life, the last time when he was about eighty. He had Shelley's passionate nature, and Sappho's capacity to indulge in violent longing. But he allowed himself to be transported by violent love; then he retreated, almost with brutal coldness; and worked off the yearning in creating Beauty. He had mastered the secret of sublimating his sex urge, and could replenish its strength whenever he wanted. He was a man of great self-control. He mastered his attachment at will. And his great creations are the result of the sublimation being kept at high tension for the whole life. He is not lustful; his creativeness is as wide as the creation.

But when the sublimation is sustained intensely by the 'indwelling' of a personality, attachment to indulgence disappears. The creative power loses romantic glamour and attains perfection. The author of the *Bhagvata*, Dante, Mira and Tulsidasa, 'indwelt' by an all absorbing personality, can scatter beauty over all their creations. Their longings know no satisfaction, no attachment to indulgence; and they bring down the purity of *Mandakini*. There is no waste in satiety.

This law of creative art led me to the conclusion that there is one ocean of human consciousness in all men and at all times. A personality indwelt Sappho in 5th century B. C.; another, the author of the *Bhagvata* in the eighth century A. D.; a third, Mira in the sixteenth century. Their subjective effort is calculated to produce responsive creations in human minds for all times. These personalities come to 'indwell' me now, centuries afterwards. The world may have changed, not the medium of consciousness in which the creative energy works.

In this way *Samadhi* or Creative Concentration is necessary both in art and life. A creative artist has to concentrate creatively as much as a yogi. Creation, therefore, is the objective expression of a picture vividly held in my imagination by intensive concentration. The medium of communication may differ.

Firstly, the growth of a man's personality is not possible unless some one living or imaginary dwells in his imagination and becomes the source of strength and energy.

Secondly, when the indwelling personality is furthest removed from the elements which bring satiety, the creative energy is more effective.

Thirdly, when the sex urge transmutes itself into a pure and noble devotion to an indwelling personality the creative power becomes greater.

Fourthly, in the case of art, the objective expression is created by the words or shapes which the artist gives to stone or colour ; in life, however, the medium for creativeness is the conduct.

Fifthly, when Creative Concentration waxes in effectiveness the objective expression of the Idea indwelling the Yogi is brought into existence by the dynamic unity of the yogi, by what he 'is'.

VI

In 1922 I fell out of love for my dream-bride and fell in love with a living woman. A new and terrible problem faced us. A binding, maddening attraction drew us to each other. Why we did not fall is more than I can explain. But at this distance of time I could venture an analysis.

When I fell in love I thought that the dream-bride had materialised. A vision of ineffable beauty stood before me. Both of us were in the grip of a sudden dream of iridescent beauty. But we had a horror of the ways which led to satiety. Both of us were foolish, one may so call it, from the worldly point of view. But we dared not destroy the dream which enveloped us so wondrously. We felt that we had one soul which we shared between us. Like foolish children we talked about it. We felt ourselves inspired and driven by the Undivided

Soul. This idea, this fancy if you choose, 'indwelt' us. It kept us superior to indulgence. With elated minds we ventured to dream of our unity, despite the insuperable obstacles which stood between us. But our determination to ban earthness tortured our souls and drove the mighty flood into a rolling *Mandakini* of exquisite yearning.

This intensive 'indwelling' of the Undivided Soul in two persons brought about a gigantic wave of creativeness in us. We escaped sordidity, waste and satiety ; and our creative art blossomed into a spring-time richness. New ideas, new experiences, new ambitions came upon us. I wrote my best works then. I did my best cases then. My power appeared to be magnified a millionfold. We roamed through Europe like little children bursting with vitality. This tremendous creative energy was the result of transmuting the sex urge into creative vigour.

When circumstances changed and we came to marry, I remained stunned at the miraculous achievement of this 'indwelling' Soul shared by two persons. I had no doubt that Endurance, Concentration and Surrender to the Undivided Soul had achieved the unachievable. The sex urge had been sublimated into a longing which shaped our life and produced a new creation.

A new meaning of *Brahmacharya* flashed on my mind.

'Walking in the path of Brahman' has been the pivot of Indian culture. It is considered the most potent instrument for attaining perfection. Shri Arvinda in his journey through the mysteries of Aryan Culture found it the basis of *Sanatana-dharma*. I know its meaning now. Its English substitutes 'continence', 'self-control' and 'celibacy' are incomplete and inadequate, perhaps misleading. The path of Brahman is not the path of sex-suppression, which always destroys vigour. It does not mean forgetting sex differences. Sex is an elemental power ; it can never be forgotten ; if at all, by a chosen few. The path of Brahman, I found, is the one which leads away from satiety. Travelling on it, the sex energy is not allowed to run waste ; on the contrary, it is lifted from its earthly basin into a heavenly course. It is rarely given to man to divert the whole earthly course. But by proper discipline it is possible so to enrich the course of *Mandakini* that the refreshing vigour may be given even to the waters which flow on earth. Then, sex-indulgence is only a happy momentary expression of a unity which invests a man and woman with an inseparable bond of beauty and vigour.

But the course which leads to *Mandakini* is the path of Brahman, and whoever shuns satiety and translates his energy to the higher sphere begins to walk in the path of *Brahmacharya*.

To most men sex-indulgence brings self-fulfilment and the cementing bond which makes the home a joy and children a blessing. Mere sex-abstention is not a sublimation of the sex-urge. It leads to no creative vigour. *Brahmacharya* means a confirmed mental attitude round an indwelling personality from which, as from a perennial source, flows the stream of creative activity. *Brahmacharya* is man's great instrument of creative realization. By it a man can prevent the wasteful course of the sex urge by transmuting it into creative energy. The waste results from a strong attraction, *Kama*, towards obtaining satiety. This attraction is the most potent form of *raga*. If it is violently arrested it can become the most distinctive form of wrath or hatred. Losing the opportunity of satiety is one of the greatest of fears. The convenient word to express *Brahmacharya* would be, therefore, Non-waste. The most proper word would be sublimation of sex energy.

VII

This sublimation of sex energy is due to the 'indwelling' of not only a beloved, real or imaginary, but of an Idea which is intimately woven into one's nature. The resulting creation may be a social institution, a piece of art or personality.

Human beings with their intelligence, imagination, emotions and skill have from the dawn of history a more devastating scope of satisfying the sex urge. Animals, in spite of their limited intelligence, have more self-restraint; they possess instinctive reluctance to go to waste. There have been, therefore, attempts to canalise the sex urge and train the mind for some kind of sublimation.

The attempts are infinite. We now know the history of manners, dress, custom, rituals, social habits. All of them are principally aimed at regulating the wasteful flow of the sexual urge. Ordinarily we do not realise that humanity had to march through millenniums of strenuous training before a woman could freely attend a public meeting or work in a court of law or go out for a walk with a male friend without fear of molestation.

Taboos of almost all kinds have had their origin in this attempt to regulate wastes. In some parts of ancient China, women had huts which they had to themselves when they wanted. It was considered sacrilegious for a man to enter them. In ancient Arabia, Prophet Mahomed prescribed four wives to curb the irrepressible urge of desert camel drivers, whose hunger for satiety was limitless and whose wandering life denied them the curb of social opinion. In an old law book I read that a judge before going to examine a woman witness should have intercourse with his own wife. The purdah was a physical barrier to irrepressible sexual urge. In Rajasthan, when the Central Asian hordes flung themselves upon India, the womenfolk shut themselves up to escape the insatiate sex urge of the invaders.

The world from the beginning of social life is familiar with the institutions of marriage and home. To us they look as much a part of our existence as the air we breathe. But these institutions are social creations. These things of beauty in which our worldly life moves are the products of sublimation. Imagine for a moment a world without marriage. Sex urge then will be reduced to hunt for a momentary self-indulgence. Children will be born no doubt, but like fruits on a tree. There will be no parentage, no domestic relation, no home, no society.

But when the first bond between a man and a woman came into existence, it persisted beyond the few moments of sexual indulgence. The first step in sublimation of sex energy was taken. It sliced off continents of other men and women as possible fields of conquest. It canalised the urge. It provided a background of long association and mutual regard for each other to sex indulgence and soon became conditions precedent. The urge, to pursue my simile, was busy drawing the earthly Ganges towards the heavenly *Mandakini*. It became a bond woven out of physical, emotional, intellectual and even spiritual sympathy. To the children of a woman, it gave a father, protection and ideal unity. The idea of the family, clan, caste, and brotherhood of man was thus born.

Social creations which have brought beauty to life have been the result of the first great act of *Brahmacharya* which the marriage tie implied. When the waste of sex urge was thus controlled, creative vigour was gained. Husband and wife regarded life with mutual toleration. Jealousy came into existence investing domesticity with protective vigour. The husband 'indwelt' the wife, the wife 'indwelt' the husband, and the home —not the roof and four walls, but the home as unity—came into existence. The foundation of social integration was thus laid. The home became the fortification against the irrepressible sex urge.

A man is attracted by the beauty of another woman. Yet he comes home to his wife and children and forgets the temporary fascination in the security of life-long associations. Another fights his dearest friend who covets his wife. A third cuts the throat of his wife because he doubts the legitimacy of the children. These men are inspired to these deeds by the psychological safeguards against waste. The sex indulgence is not the be-all and end-all of life for these men. It is only an incident of social habits and institutions which self-control has created.

Contrast with these men, the man who sells his wife for a few rupees, the man who slips in and out of another's bed, the person who casts away his or her partner in marriage for a momentary passion, or the person who seeks marriage and divorce with the passing fancy. The first set of men as contrasted with the latter have greater creative vigour. Their speech, body and mind are more restrained. They are the pillars of society, and, comparatively, the others are vagrants. The former are inspired by the beauty of a permanent idea. The latter, on the other hand, disintegrate individual vigour and social security. The former, by the sublimation of domesticity or life, produce creative vigour; the others rush towards waste.

VIII

Much as we moderns praise freedom and its corollary, contractual marriage, from the point of view of Beauty, sacramental marriage is infinitely superior. Transmutation of sex energy into creative vigour, is only secured by the subordination of physical indulgence to a bond of the mind and the spirit. Marriage as a contract implies the independent existence of the parties not only before but after marriage. It also implies freedom to rescind the contract whenever both are agreed or when the law recognizes justifying excuses.

Sacramental marriage has entirely a different approach. After such a marriage, man and wife become one not merely in the eyes of law but are fused into a single personality by ritualistic magic. Whom God united, no man should part.

The moderns naturally prefer contractual marriage, for they prefer to change the food whenever appetite hankers after a change. Marriage to them is a matter of passing fancy or physical convenience. To them it is only a mode of preventing waste, or, of securing the convenience of a home. They are only willing to submit to an involuntary sublimation of the sex urge as it satisfies the sense of security and the craving for beauty which a home implies. Their attempt at developing a mental attitude of Non-waste is not moored to a permanent idea. Naturally, therefore, the attitude is weak, and leaves them free to roam where they like and to find a new bond when possible. Progressive intensification of the attitude of non-waste as a discipline towards self-perfection, is simply recognized.

In the West, however, the human mind on its march towards perfection has tried to develop the mental attitude of great strength in a different way. The earthy march towards self-indulgence was, in some vague way, considered legitimate only if it is inspired by pre-existent love. This Love, which transmutes the sex urge into an ideal union between man and woman, is born of creative imagination. It starts with sex attraction, no doubt. But the new ideal unity seeks to escape the things of the earth. If I may put it in the language of the yoga, Love is an attempt to fuse two individuals of different sexes into a unity by a creative concentration of one on the other. Sex satisfaction, in the atmosphere of highly inflamed emotion and imagination under the pressure of this love, becomes a subsidiary matter, a legitimate incident. It becomes *svadharma* of the highest order. Death under its influence becomes a joy.

Petrarch and Laura, Abelard and Heloise lived and died in one long effort to mingle their sex urge in a creative effort at unity. They remained untainted by earthiness. Washington Irvin's lady love died when he was young and they were just going to marry. He lived in and for her for the rest of his long life. Dante spent a whole life under the inspiration of Beatrice, whom he had seen only but once. It is the most magnificent instance of the sex urge being sublimated into an ethereal surrender. This attitude is but thinly divided from the attitude of the saintly Mira who throughout her life lived as a self-chosen bride of her Lord. Madhavendrapuri, Chaitanya and other saints and yogis lived in ecstatic devotion to their lover Shri Krishna. Surdasa, cruelly repelled by his mistress, put out his eyes and transmuted his sex urge into a series of rich love songs of Radha and Krishna. Tulsidasa, who was deeply wounded by the hard-hearted treatment of his wife, sang of Rama and Sita for the rest of his life in one of the greatest works of creative art. Sex urge in all of them was sublimated into a mental attitude of Surrender to an 'indwelling' personality in which self-indulgence was no longer thought of. This was *Brahmacharya*. This confirmed mental attitude in every case released ceaseless vigour, and led to greater dynamic unity.

Contractual marriages, so vociferously blessed by Westernism, can never produce this beautiful form of *Brahmacharya*, undying Love for an 'indwelling' personality. In India the seers had a vision of this law of *Brahmacharya* long before the world had a glimpse of it. They therefore enjoined sacramental marriages. Rituals made man physically, emotionally, intellectually and spiritually one. It was a complete fusion. The verses which are recited at marriages are magic incantations. The seven steps, at the last of which the fusion is complete, is again a magical ritual. This idea of man and wife becoming one, not in law but for all purposes, has gone deep into the fibres of the Indian culture. The wife is half of the body. Her personality is completely merged in her husband. The Deity himself is complete only with his Consort : Vishnu with Lakshmi, Shiva with Parvati, Krishna with Radha, Indra with Indrani. Vasishtha and Arundhati, the twin stars in the Ursa Major, are accepted as the guardian deity of marital life. Shiva and Parvati form the absolute ideal of the fusion of man and wife. Kalidasa calls them intertwined as the word is to the sense. They are worshipped as *Ardhanarishvara*, half man and half woman, an ideal conception towards which humanity has still to travel.

These have not been the ideals of religion or mythology. They have been translated into life. In India, man and wife are not only one in this life but are born again and again as husband and wife if they desire to gain salvation. The virtues and vices of one infiuence the lot of the other in the life to come. These rituals have produced the consciousness of ideal unity which gives to marriage in India a living validity against waste.

This conception has led to the rise of two fundamental ideas in India. One, that the wife is completely merged in the husband, and the other, that lapse from absolute loyalty on her part is a grievous sin. These ideas are not found only in literature. Savitri who won back her husband from the arms of the God of Death, and Sita who cherished Rama in the midst of trying circumstances, have indwelt millions of women in India for centuries. Tradition, habit, training, social opinion and hereditary equipment shape the creative imagination of women even in distant hamlets, producing the mental attitude of unqualified loyalty. This attitude cultivated on a large and intensive scale, has created vigour and tenacity of Indian social life and given it tremendous power of resistance. Of this attitude, the most flaming instance has been the willingness with which Rajput women ascended the funeral pyre of their husbands during the days of Barbarian inroads.

Many under Westernistic influence have pointed out, and very rightly, that the sublimation has been onesided. But the unity was not intended to be served only by woman. Valmiki, one of the noblest literary masters, depicts it in his immortal masterpiece, *Ramayana*. Rama's attitude towards Sita is not merely one of poetic ideal. It has influenced men in every generation. I have known several men whose attachment to their wives has been sublimated into a remarkable spiritual unity. No doubt, women with their finer and emotional nature, and living in comparative seclusion, have developed a one track mind in which it is easy to maintain the spiritual unity.

But I am only concerned with facts. Indian women have sublimated their loyalty to such an extent that the husband as a divinity 'indwells' them. As a result, they have found complete surrender to their husband a thing of beauty. Nothing is more beautiful in literature or in life than the devotion with which Savitri snatched the husband from death, Sita braved the dangers of the forest, or Narmada carried her decrepit husband on her shoulders all her life.

The fact that the ideal unity has been realized by women much more successfully than men, does not take away any merit from the observation that to the extent to which it is realized has Beauty been achieved in social and personal life. Indian society and culture would never have retained their vigour and beauty without the mental attitude which the idea of sacramental marriage involves.

IX

An intensive idealisation of sex relation between husband and wife without giving up the joy which the incident of sex-relation brings is *Brahmacharya*. I am making a bold statement, I know. Food and enjoyment, says Shri Krishna, must not be given up ; under the controlling direction of the Higher Perception they must form part of a yogi's life.[1]

The old world moralists have emphasised complete sex abstention. Celibacy has been praised.[2]

Brahmacharya has been understood as the denial of sex. Women have been painted as 'she-devils'. But the mere horror of women or the giving up of the sex-act is not Non-waste. Without sublimation, it is a dangerous form of self-repression. Sex urge has tremendous potency. If denied satisfaction it will find expression in devious ways. Mere denial of physical indulgence has led no man to creative vigour. On the contrary medical books are literally strewn with cases of natures distorted out of shape for want of an appropriate outlet.

In my early days I came across a yogi of reputation ; he was not a fraud. He was recognised as the last word in *Brahmacharya*. He induced many happily married persons to forswear sex-indulgence. Later I came across his principal woman disciple, a young widow, who was an adept in the practice of yoga. She put up at our house for a few days. I was stunned to discover that in spite of her knowledge of Vedanta and Yoga, and all the paraphernalia of an ascetic life, she was living in adultery with the yogi. They called it the necessary preliminary ritual, same as in some Shakta form of rituals.

I have come across cases of misguided zeal in sex suppression. Generally it is found to have led to the development of a highly inflamed imagination. What men denied to the body expressed itself in a constant wrestle with lovely women in a highly heated imagination.

Let me now analyse some instances of *Brahmacharya*. Most of them lead to the conclusion that *Brahmacharya* which leads to creative vigour is not sex-repression. It is sublimation. Many Indian widows, of which Mira is the shining example, repress the sex urge and become ardent devotees of Shri Krishna. The urge comes to express itself in singing rich devotional songs about Him and in worshipping Him with the ardour of a bride. St. Augustine in a rapturous phrase says, "With the zest of a lover He bestrides the world."

The mediaeval nuns, pledged to lifelong *Brahmacharya*, revelled in devotional songs, most of which express a deep yearning for Christ as a lover. They have references to His beauty, His love, to His addressing the nun as 'beloved', 'love', to kisses showered by Him on her lips.

Novalis, the great German poet, loved Sophie. But she died in her fifteenth year. And he wrote : "With her I am parted from all ; for now I scarcely have myself any more. . . . All in her spirit I have, be soft and mild as she was." And he became a quivering embodiment of a highly spiritual yearning for his beloved. She became the essence of his unfathomable mystic songs and his deep spirituality which envolved him in a loving embrace. Why is he not a *Brahmachari* of the purest ray serene ?

Once he described in immortal words the sublimation to his love, than which there has been no more beautiful expression in the world's literature :

"Once when I was shedding bitter tears, when dissolved in pain my Hope had melted away, and I stood solitary by the grave that in its dark narrow space concealed the Form of my life, solitary as no other had been, chased by unutterable anguish, powerless, one thought and that of misery ;—here now, as I looked round for help ; forward could not go, nor backward, but clung to a transient extinguished Life with unutterable longing ; – lo, from the azure distance, down from the heights of my old Blessedness, came a chill breath of Dusk, and suddenly the band of Birth, the fetter of Light was snapped asunder. Vanishes the Glory of Earth, and with it my Lamenting. Rushes together the infinite Sadness into a new unfathomable World. Thou, Night's inspiration, Slumber of Heaven, camest over me. The scene rose gently aloft. Over the scene hovered my enfranchised new born spirit. To a cloud of dust that grave changed itself ; through the cloud I beheld the transfigured features of my Beloved. In her eyes lay Eternity ; I clasped her hand, and my tears became a glittering indissoluble chain. Centuries of Ages moved away into the distance, like thunderclouds. On her back I wept, for this new life, enrapturing tears,—It was my first, only Dream ; and ever since then do I feel this changeless everlasting faith in the Heaven of Night, and its Sun, my Beloved."

Here is beauty, not merely literary, religious, or moral ; no water-tight compartments here, but the Beauty which the transmutation of ordinary love brings.

X

From Europe, I may turn to India, to men who have realized a life-long ideal of *Brahmacharya*.

Dayananda Saraswati was a *Brahmachari* in his life. By stern yogic discipline he had come to look upon every woman as a mother and the urge had been translated into creative vigour which broke for India the spell of centuries His vigour expressed itself in terrific indictments of the abuses of religion and society.

Ramakrishna Paramahansa was an ardent devotee of the Deity as the Mother. He had even lived as a woman for some years to destroy the urge which seeks women. Once when he was going out of his residence a nude girl came out of the Ganges. He immediately saw the Mother in front of him. The transformation in him had reached an ethereal universality which saw God only as the Mother. And through life She indwelt him making his Surrender to God as complete as can be imagined. Writes M. in his Gospel of 'Shri Ramakrishna'.[3]

Shri Ramakrishna became intoxicated with divine love and sang:

If only I can pass away repeating Durga's name,
How canst Thou then, O Blessed One,
Withhold from me deliverance,
Wretched though I may be ? ...

Then he said : "To my Divine Mother I prayed only for pure love. I offered flowers at Her Lotus Feet and prayed to Her : 'Mother, here is Thy virtue, here is Thy vice. Take them both and grant me only pure love for Thee. Here is Thy knowledge, here is Thy ignorance. Take them both and grant me only pure love for Thee. Here is Thy purity, here is Thy impurity. Take them both, Mother, and grant me only pure love for Thee. Here is Thy dharma, here is Thy adharma Take them both, Mother, and grant me only pure love for Thee.' "[4]

The sex-urge in Chaitanya had been sublimated into a yearning, throbbing ecstasy of a love-torn Radha for the divine Lover. He again is one of the noblest illustrations of *Brahmacharya* having been enlarged into a complete Surrender, through which not only he attained Perfection, but brought into existence that wonderful creative splendour, the *Bhakti* movement, which saved the freshness of Indian culture during the days when chaos had descended upon the land and its spirit.

The Shaktas who worshipped divine Energy as Mother had a special form of discipline. To attain perfection, every devotee had to learn to worship the Mother in the form of some woman by living as her son, lover or hand-maid. About the tenth century in Bihar and Bengal the Bhikshus of the Mahayana sect of Buddhism adopted a particular form of self-discipline through sex-sublimation. Is was called the cult of 'Nedanedi'. According to this cult every celibate Sadhu on his path to Nirvana entered into a love bond with a low caste woman. The

Bhikshus could never touch a woman ; much less an untouchable. But the loving bond intensified the celibate's imagination. It sent the sex urge sky high in an intense sublimation and the creative energy which was released led the Sadhu into a state of *samadhi*.

Chandidasa, the great Bengali poet, was the follower of the later stage of the same cult called Sahajia Pantha. A man of learning, piety and stern self-discipline, he had bound himself by a love tie with a washer-woman by name Rami, and it was to her that he composed his stirring love lyrics. The pure ascetic Brahmana by linking himself to the impossible love of a living woman sublimated his sex urge, and beautiful poetry was the result.

One of his songs runs :

Listen, Rajakini Rami,
I have sought the shelter of thy feet ;
There alone has my soul found peace.
Thou Rajakini, thou of ever-youthful form,
Thou art untouched by the lusts of the flesh.

I am restless when I see thee not ;
Only on sight of thee, I am happy.
Rajakini, my love,
My parent, my prayer, for thee alone I live
My message Divine.

When your face is hid from me I am as good as dead.
How shall I be worthy of your love
Goddess of my prayer, my chant and worship ?
I live but to adore thy beauty
Untainted by the gross lure of desire
I, Chandidasa, say, thy love, Rajakini,
Is pure like purest Gold.

Further he says :

> Listen,
> I teach thee how the love of the beloved
> Which to liberation will bring thee.
> Let your body grow as dry as fire-wood,
> So that the lures of the flesh may not touch thee.
>
> He who knows the purity of love,
> He only knows Him
> Who unseen overspreads the Universe.

X

There are lesser men who have followed the path of celibacy They abstain from sex-indulgence but are unable to attain a steady idealization of their urge. Most of them sink into dull listless men : their only satisfaction is that they have denied themselves the happiness of a woman companion.

I met a sadhu, just an ordinary man, who would not be in the same room with a woman. He was just a stolid agriculturist. By reason of this vow he had gained reputation ; it was some satisfaction. But sex urge had not been sublimated. Possibly with a good wife he might have been a happy father with numerous children, loving his home with passionate creative energy.

I know of another eminent sadhu. He had pledged to his guru that he would not look at a woman Wherever he moves, on the road or in the train, his anxiety is not to see a woman. As soon as he sees a coloured sari he folds up his eyes with his upper cloth. He has not forgotten the sex. He is so horrified at the idea of seeing a woman that instead of the sex urge being sublimated it has become a nightmare.

I have no admiration for this form of *Brahmacharya*. If men and women are going to be led to perfection by developing creative vigour, sublimation of the sex urge cannot be left as a process to be pursued by a man or woman singly. In the past man or woman has sought his or her individual perfection. In the future marriage must mean the common effort to scale the heights of an undivided perfection.

Parakara Grihyasutra when it postulated complete unity of man and wife, made no compartments to this unity.[5] If a Dante can sublimate his sex urge and if Mira can lead her whole life in contemplation of the divine, why should not modern men and women, when they fall in love, jointly sublimate their sex urge by creative concentration on an undivided soul inspiring two bodies ? If during the period of their early contact, they divert the joint torrents of love into an undivided eternal identity between them, their search for unity would not end with marriage but begin with it. Actually the need for real conscious effort at dissolving the hidden divergences in taste and temperament between man and wife begins after marriage. And it is all the harder because the sex urge has obtained satisfaction, if not satiety. It is then that the urges that have met in marriage should have to be sublimated into a higher unity by laborious efforts.

This discipline requires great creative energy jointly released by sustained yearning maintained at high tension. At every moment an effort has to be made to drive the confluent floods higher and higher till they rush into the celestial course. Two bodies, two temperaments, differing emotions, varying degrees of idealism have to be welded into one under the pressure of the 'indwelling' 'Undivided soul' which lives and moves and has its being in two different human bodies.

I know that many will consider this as poetry. But was not the love of Dante for Beatrice equally idealistic, equally foolish looking to the sordid and the vulgar ? It is not easy for a single individual to sublimate sex urge ; it may prove very difficult for a man and woman to join day and night in this process of alchemy. But the day of the solitary *Brahmachari* is gone ; women cannot be looked upon any longer as the 'gateway of hell'. For the modern men and women with their highly developed powers, if sex-sublimation has to be accomplished, this is the only way. It will lead to great creative vigour. It is not based only on a common will to pleasure ; such will, in their case, becomes an incident of the sublimated activities of their soul. Emotional, intellectual and aspirational partnership leads to the evolution of a single personality through which dynamic unity can express itself. It is the creation of Beauty which surrounds the conception of Radha Krishna and Sita Rama and the grandeur which we call Ardha Narishvara. It is *Brahmacharya*, following the path of *Brahman*.

From surrender to beauty in individual life to Surrender which sees Beauty in all and all in Beauty is a natural process.

Firstly, the yearning for Beauty in art and life is different from desire. Desire is *raga*, it produces the will to pleasure and wants to lose itself in waste, resulting in satiety. This yearning for Beauty, on the other hand, has for its object not satiety but a joy which is an end in itself.

Secondly, when the beauty of the indwelling spirit, be it Apollo, Belvedere, Taj Mahal, Shakuntala, or the home or the beloved, the hero or the saint, or an ideal, is in harmony with the man's yearning after perfection, there is joy, untainted by desire, which knows no satiety.

Thirdly, when the yearning after perfection rises above attachment, wrath and fear, the harmony grows more intense and Beauty purer or more living, till the man surrenders himself to Something infinite in its Beauty and feels a joy in its contemplation.

I cannot describe this evolution better than in the immortal words of Diotima addressed to Socrates and found in Plato's dialogue.

" The man is instructed thus far in the things of love. He learns to see the beautiful in due order and succession. Then he comes towards the end and will suddenly perceive a nature of wondrous beauty. And this, Socrates, is the final cause of all or former toils. This nature in the first place is everlasting, not growing and decaying, or waxing and waning. Secondly, it is not fair at one point of view and foul in another ; not fair at one time or in one relation or at one place and foul at another. It is Beauty absolute, separate, simple, and everlasting, which without diminution and without increase, or any change, is imparted to the evergrowing and perishing beauties of all other things.

"The man who rises higher under the influence of true love and begins to perceive that beauty, is not far from the end. And the true order of going, or being led by another, to the things of love, is to begin from the beauties of earth and mount-upwards for the sake of that other Beauty. These are as steps only. From one going on to two, and from two to all fair forms, and from fair forms to fair practices, and from fair practices to fair notions, until from fair notions he arrives at the notion of absolute Beauty, and at last knows what the essence of Beauty is."

" This, my dear Socrates," said the stranger of Mantineia, " is that life above all others which man should live, in the contemplation of Beauty absolute. It is a beauty which if you once beheld, you would see not to be after the measure of gold, and garments, and fair boys and youths, whose presence now entrances you. You and many a one would be content to live seeing them only and conversing with them without meat or drink, if that were possible—you only want to look at them and to be with them. But what if man had eyes to see the true Beauty—the divine Beauty, I mean pure and clear and unalloyed, not clogged with the pollutions of mortality and all the colours and vanities of human life—thither looking, and holding converse the true Beauty simple and divine ? Remember how in that communion only, beholding will be enabled to bring forth, not images of beauty, but realities (for he has hold not of an image but of a reality), and bringing forth and nourishing true virtue to become the friend of God and be immortal, if mortal man may. Would that be an ignoble life ?"

Thus did the sage stranger describe the great journey from sex-sublimation to a Surrender unto God. Call it Beauty or Perfection if you will.

XI

Most religious and educational systems have endeavoured to burn the will to pleasure which this sex urge produces. On the other hand the moderns, in some parts of the world, have come to believe that the will to pleasure when allowed unfettered indulgence in the lusts of the flesh is real freedom. Both have, to a large extent, misunderstood the meaning and function of the sex urge. The desire which it gives rise to—*Raga*—is the first breath of creative life. As the body craves for food, so does the mind crave for pleasure.

This unappeasable hunger of the mind has no definite content at first. It only wants to drive the urge out and thus spend itself. But all the energies of the mind form a totality, and are mutually transformable. They can be diverted from one channel to another. This sex urge, therefore, need not necessarily or invariably manifest itself in the will to pleasure or sexual indulgence. It is only impatient to let itself go. The flood does not know in which channel its waters will flow. It may discharge itself in the normal way. It can equally well achieve the relief of tension in the sublimated activities of art and create Beauty in words or stone or colour ; or of life and produce the Beauty of heroic deeds ; or of religion or spiritual self-realization when Beauty takes the form of Surrender to the spirit of Universal Love and Strength. Under emotion or training, it can be driven far away from the bodily sphere. But it is universally operative.

It can range from the most beastly act to the noblest or the most ethereal activity of the human mind. But invariably, whatever the form it assumes, whether in the plain act of sex-indulgence or in the fancy of the poet or the complete self-realization of the yogi, it seeks to fulfil the organism's will to pleasure. In every case when the will becomes slowly devoid of attachment, wrath and fear, the pleasure is transformed into joy. This joy slowly becomes an end in itself and when it becomes a permanent attitude of mind it reaches the stage of Bliss.

One thing is clear. There is no necessary connection between the sex urge and creative physiological activities. To reverse the impulsive flow of the sex urge from indulgence, to sublimate it into the celestial course is to walk the path of *Brahmacharya.*

But for us ordinary mortals one step is enough. Like Truth, Non-violence and Non-stealing, Sublimation, or *Brahmacharya* is a mental attitude. By ordinary man, it cannot be pursued except as a step towards dynamic unity. Just as a man can attain Truth, Non-violence and Non-stealing, so can Non-waste be attained, only by slow laborious training.

The nature of Waste, therefore, must be clearly understood. It implies an urge towards satiety. It implies dissipation of energy which deprives the man from sublimating the sex urge. Waste of sex urge is wastage of physical, mental and spiritual power. One can only proceed on the path of *Brahmacharya* by extracting attachment, fear and wrath from the ordinary wasteful expense of creative energy, by perfection in action, by being controlled in word, body and mind. But when a step is gained towards *Brahmacharya*, creative vigour is strengthened ; ‘ Surrender ’ becomes a force in life.

When *Brahmacharya*, complete sublimation of the sex urge, is realized, creative power, an aspect of Godhood, is realized.

The training for *Brahmacharya*, it will be clear, follows the same lines throughout.

(a) To stop waste of every kind of speech, bodily activity and mind ;

(b) To impose restrictions on the will to pleasure by raising obstacles if none exist ;

(c) To love home, parents, wife, child, caste, country, anything whatever, other than yourself with an intense burning, perfervid enthusiasm ;

(d) To concentrate on this love with *Dhyana* ; to endure everything that comes in the way of this *Dhyana* ; and to release creative energy which will be progressively sublimated and enlarged ; and

(e) To acquire by constant endeavour love of Beauty, which is pure and infinite, in word or deeds or in contemplation.

NOTES

NOTES ON LECTURE II.

1 Gita II, 3.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥

2 Ibid, XVIII, 73.

नष्टो मोहः स्मृतिर्लब्ध्वा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥

3 I, 29, 30.

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥
गाण्डीवं स्रंसते हस्तात् त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥

4 I, 31.

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥

5 I, 39.

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥

6 II, 9b.

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ।

7 I, 35.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥

8 I, 32.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविंद किं भोगैर्जीवितेन वा ॥

9 II, 7b, 8a.

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे ।
न हि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

10 II, 7b.

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ।

11 XVI, 4.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥

12 XVI, 5b.

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ।

13 XVI, 7, 8.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥
असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥

14

पित्वा पित्वा पुनः पित्वा यावत् पतति भूतले ।
उत्थाय च पुनः पित्वा पुनर्जन्म न विद्यते ॥

15 XVI, 9-20.

16 XI, 39b.

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ।

17 XI, 41, 42.

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वाऽपि ॥
यच्चाऽवहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथवाऽप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥

18 Note 2 above.

19 IV, 1.

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥

20 II, 5, 6b.

गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ।

21 I, 38, 44.

22 VI, 34.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याऽहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥

23 Note 6 above.

24 II, 2, 3.

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥
क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥

25 XVIII, 78.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

26 V, 19a.

इहैव तैर्जितः सर्गो ।

II, 51.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥

27 XII, 8.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत उर्ध्वं न संशयः ॥

IV, 11.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

28 VI, 45.

प्रयत्नाद्यतमानस्तु योगी संशुद्ध किल्बिषः ।
अनेक जन्मसंसिद्धस्ततो याति परां गतिम् ॥

29 IV, 7, 8b.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

30 X, 10.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

XVIII, 55, 56.

भक्त्या मामभिजानाति यावन्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥
सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥

31 Note 28 above.

32 Mbh. उद्योगपर्व

उत्तिष्ठ हे कापुरुष मा शेष्वैवं पराजितः ।
अमित्रान्नन्दयन्सर्वान्निर्मानो बन्धुशोकदः ॥
सुपूरा वै कुनदिका सुपूरो मूषिकाञ्जलिः ।
सुसंतोषः कापुरुषः स्वल्पकेनैव तुष्यति ॥

अप्यहेरारुजन्दंष्ट्रा मा श्वेव निधनं व्रज ।
अपि वा संशयं प्राप्य जीवितेऽपि पराक्रमेः ॥

× × ×

त्वमेवं प्रेतवच्छेषे कस्माद्वज्रहतो यथा ।
उत्तिष्ठ हे कापुरुष मा स्वाप्सीः शत्रुनिर्जितः ॥
मास्तं गमस्त्वं कृपणो विश्रूयस्व स्वकर्मणा ।
मा मध्ये मा जघन्ये त्वं माधो भूस्तिष्ठ गर्जितः ॥
अलाततिन्दुकस्येव मुहूर्तमपि हि ज्वल ।
मा तुषाग्निरिवानर्चिर्धूमायस्व जिजीविषुः ॥
मुहूर्तं ज्वलितं श्रेयो न धूमायितं चिरम् ।

× × ×

यस्य वृत्तं न जल्पन्ति मानवा महदद्भुतम् ।
राशिवर्धनमात्रं स नैव स्त्री न पुनः पुमान् ॥

33 II, 37.

हतो वा प्राप्स्यसि स्वर्गं जित्वा व भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौंतेय युद्धाय कृतनिश्चयः ॥

34 II, 18.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥

35 III, 19.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥

36 III, 30.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥

37 IV, 15.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥

38 VIII, 7.
तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ।।

39 XI, 33.
तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ।।

40 III, 17, 18.
यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ।।
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ।।

41 III, 20, 21.
कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ।।
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ।।

42 III, 22, 23, 24.
न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ।।
यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्यः पार्थ सर्वशः ।।
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ।।

43 Note 18, above.
44 VI, 46.
तस्माद्योगी भवार्जुन

II, 48.
योगस्थः कुरु कर्माणि

45 III, 37, 43b.
काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विध्येनमिह वैरिणम् ॥
जहि शत्रुं महावाहो कामरूपं दुरासदम् ॥

46 IX, 27.
यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुश्व मदर्पणम् ॥

47 II, 39.
एषा तेऽभिहिता सांख्ये वुद्धिर्योगे त्विमां शृणु ॥

48 II, 39.
बुध्या युक्तः ।

XVIII, 57.
बुद्धियोगमुपाश्रित्य ।

49 Ibid.

50 II, 14, 38a.
मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥
सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

51 II, 45.
त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥

52 II, 41.
व्यवसायात्मिका वुद्धिरेकेह कुरुनन्दन ।

53 II, 53-72.
स्थितप्रज्ञः ।

54 II, 56.
दुःखेश्वनुद्विग्नमनाः सुखेपु विगतस्पृहः ।

55 II, 70.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥

56 III, 8.

नियतं कुरु कर्म त्वम् ।

57 III, 5.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

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58 II, 50a

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

59 II, 50b.

योगः कर्मसु कौशलम् ।

60 Yogasutra, I, 1.

योगश्चित्तवृत्तिनिरोधः ।

61 Ibid, I, 2.

तदा द्रष्टुः स्वरूपेऽवस्थानम् ।

62 Ibid, I, 4.

वृत्तिसारूप्यमितरत्र ।

NOTES ON LECTURE III.

1 XVIII, 52; XVI, 1; III, 3; XIV, 26; III, 7; V, 2; III, 3.

2 XVIII, 75, 78.
योगं योगेश्वरात्कृष्णात् साक्षात् etc. and
यत्र योगेश्वरः कृष्णः etc.

3 Sankhyakarikas of Ishvarkrishna. No. 17, 19.
संघातपरार्थत्वात् त्रिगुणादिविपर्ययादधिष्ठानात् ।
पुरुषोऽस्ति भोक्तृभावात् कैवल्यार्थं प्रवृत्तेश्च ॥
तस्माच्च विपर्यासात् सिद्धं साक्षित्वमस्य पुरुषस्य ।
कैवल्यं माध्यस्थ्यं द्रष्टृत्वमकर्तृभावश्च ॥

4 Ibid, no. 20.
तस्मात्तत्संयोगादचेतनं चेतमावदिव लिङ्गम् ।
गुणकर्तृत्वे च तथा कर्तेव भवत्युदासीनः ॥

5 Ibid, 54.
उर्ध्वं सत्त्वविशालस्तमोविशालश्च मूलतः सर्गः ।
मध्ये रजो विशालो ब्रह्मादिस्तम्बपर्यन्तः ॥

Vide also Gita XIV, 5-18.

6 Sankhyakarikas, 21.
पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य ।
पङ्ग्वन्धवदुभयोरपि संयोगस्तत्कृत सर्गः ॥

also
मूलप्रकृतिरविकृतिः । न प्रकृतिर्न विकृतिः पुरुषः ।

7 Ibid; 11.
त्रिगुणमविवेकि विषयः सामान्यचेतनं प्रसवधर्मि
व्यक्तं तथा प्रधानं तद्विपरीतस्तथा च पुमान् ॥

also, 16a.

कारणमस्त्यव्यक्तं प्रवर्तते त्रिगुणतः समुदयाच्च ॥

8 Ibid, 22.

प्रकृतेर्महान् । महान् is बुद्धि or
intellect. It is described as (23).
अध्यवसायो बुद्धिर्धर्म्मो ज्ञानं विराग ऐश्वर्यम् ।
सात्त्विकमेतद्रूपं तामसमस्माद्विपर्यस्तम् ॥

9 Idid, 22.

ततो (महतः) अहंकारः ।

It is defined in 24.

अभिमानोऽहंकारस्तस्माद् द्विविधः प्रवर्तते सर्गः ।
एकादशकश्च गणस्तन्मात्रः पञ्चकश्चैव ॥

10 Ibid, 22. The group of 11 organs consists of 5 organs of senses (ज्ञानेन्द्रियs) and 5 organs of actions (कर्मेन्द्रियs). The 11th is मनस्. It is described in 27a as

उभयात्मकमत्र मनः संकल्पमिन्द्रियं च साधर्म्यात् ।

11 Ibid, 26.

बुद्धीन्द्रियाणि चक्षुः श्रोत्रघ्राणरसनस्पर्शनकानि ।
वाक्पाणिपादपायूपस्थान् कर्मेन्द्रियाण्याहुः ॥
—पंचतन्मात्राणि । शब्दतन्मात्रं, स्पर्शतन्मात्रं, रूपतन्मात्रं, रसतन्मात्रं, गन्धतन्मात्रमिति ।

12 Ibid, 38.

तन्मात्राण्यविशेषाः तेभ्यो भूतानि पञ्च पञ्चभ्यः ।
एते स्मृता विशेषाः शान्ता घोराश्च मूढाश्च ॥
—गन्धतन्मात्रात् पृथिवी, रसतन्मात्रादापः,
स्पर्शतन्मात्राद्वायुः, शब्दतन्मात्रादाकाशम् ,
इत्येवमुत्पन्नानि एतानि महाभूतानि ।

13 Ibid, 35, 36, 37.

14 Ibid, 64.

15 VII, 17, 18.

तेषां ज्ञानी तित्ययुक्त एकभक्तिर्विशिष्यते।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः॥
उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम्।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्॥

16 For instance III, 26b.

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन्।

17 V, 4a.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः।

18 XII, 5.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते॥

19 VI, 46, 47.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन॥
योगिनामपि सर्वेषां मद्गतेनान्तरात्मना।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः॥

20 Vide the following lectures.

21 IV, 36.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि॥

22 IV, 37, 38.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा॥
न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति॥

23 XIV, 1, 2.
परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥
इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ।

24 III, 6.
कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥

25 Note II, 57 above.

26 III, 35b.
स्वधर्मे निधनं श्रेयः ।

27 IV, 13, 14a.
चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विध्यकर्तारमव्ययम् ॥
न मां कर्माणि लिम्पन्ति न मे कर्मफलेस्पृहा ।

28 XI, 32a.
कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।

29 A great South Indian religious teacher who flourished in the latter half of the 8th century A. D.

30 In his great commentaries on the Gita and the Upanishads.

31 KANT, Emmanuel, probably the greatest of modern philosophers. (1724-1804 A. D.) Author of '*Critique of Pure Reason*', '*Theory of Heavens*', *Prolegomena*' etc. etc.

32 CALVIN, John. (1509-1564 A. D.) Systematised & organised Protestanism. Famous as a religious writer, a Social legislator and a powerful and graceful writer of modern French.

33 IX, 29b.

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

34 Founder of the Arya Samaj and author of the '*Satyartha Prakasha*'. (1838-1888 A. D.)

35 CHAITANYA, Gaurang Prabhu, a great teacher with a Bhakti cult who flourished in the 1st quarter of the 16th century. (1485-1533)

36 Flourished between 354-430 A. D. His Chief works were '*The Confessions*', '*City of God*', '*Refractions*', '*The Trinity*' etc. etc.

37 II, 43, 44.

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥

38 BACON, Francis. (1561-1626 A. D.) A lawyer and a religious preacher. His writings are philosophical, purely literary and professional.

39 Author of the "*Meditations*".

NOTES ON LECTURE IV.

1 Note II, 40 above.

2 VI, 5.

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

3 VI, 6.
बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥

4 III, 19 above.

5 XVIII, 48.
सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥

6 Ibid.

7 XVIII, 45, 46.
स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥
यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

8 XVIII, 47.
श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

9 II, 31.
स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

10 III, 35.
श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ।

11 Yogasutra.

अर्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ।

12 Ibid, XIV, 5.

सत्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

13 XIV, 6 8.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसंगेन बध्नाति ज्ञानसंगेन चानघ ।।
रजो रागात्मकं विद्धि तृष्णासंगसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसंगेन देहिनम् ।।
तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ।।

14 XIV, 11-17.

15 Ibid, XVIII, 60.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ।।

16 Ibid, XIV, 17.

सत्वात् संजायते ज्ञानम् ।

17 Ibid.

रजसो लोभ एव च ।

18 Ibid.

प्रसादमोहौ तमसो भवतोऽज्ञानमेव च ।

19 Ibid, XVIII, 41.

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ।।

20 Rv, VII, 33, 12.

यमेन ततं परिधिं वयिष्यन्नप्सरसः परि जज्ञे वसिष्ठ : ।

Vide also Radhakrishnan, *The Hindu View of Life*, p. 121.

गणिकागर्भसंभूतो वसिष्ठश्च महामुनिः तपसा ब्राह्मणो जातः
संस्कारस्तत्र कारणम् ।
जातौ व्यासस्तु कैवर्त्याः श्वपाक्यास्तु पराशरः बहवोऽन्यपि
विप्रत्वं प्राप्ता ये पूर्वमद्विजाः ॥

21 Rv., VII, 33. *Matsya* p. 145, 109·111. *Vayu* pp. 59, 105-106.

22 Mbh, I, 176, 40.

23 See note 10.

24 Ibid. Mbh. I, 63, 82, 83.

25

अचतुर्वदनो ब्रह्मा द्विबाहुरपरो हरिः । अभाललोचनः शंभुः
भगवान् बादरायणः ॥

26 Mbh. III, 115, V. 118.

27 Tai. Sanhita, V, 4, 2.

28 Ramayana, Balakanda 56, 23, 24 and 65. 20·27.

29

मत्स्यः कूर्मो वराहश्च नारसिंहश्च वामनः। रामो रामश्च बुद्धः
कल्किरेव च ॥

30 Rv., X, 90, 6, 12.

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ॥
ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥

31 Note 9 above.

32 XVII, 3·22, XVIII, 7-9, 20·39.

33, 34, Note 32, above.

35 Vide XIV, 7. Quoted in Note 3.

36 XVIII, 44.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

37 XIV, 8. Note 3, above.

38 Note 24, above.

39 Ibid.

40 IV, 13.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

41 Ibid., II, 31, 32.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥
यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥

42 Ibid., XIII, 10.

मयि चानन्ययोगेन ।

IX, 34, XVIII, 65.

मन्मना भव मद्भक्तो ।

VII, 1.

मय्यासक्तमनाः पार्थ etc. ।

XII, 8.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

43 Ibid., VI, 5.

उद्धरेदात्मनाऽत्मानम् ।

44 Ibid., IX, 29.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ।

45 Ibid., IV, 1, 2.
इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ।।
एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।

46 Ibid., IX, 32.
मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ।।

47 Ibid., XIV, 18.
ऊर्ध्वं गच्छन्ति सत्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ।।

48 II, 40 above.

49 II, 42 above.

50 Ibid., III, 26.
न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ।

51 Note II, 37.

52 XVIII, 67.
इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ।।

53
विविक्तदेशसेवित्वम् । विविक्तसेवी ।।

54 XII, 19.
तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ।।

NOTES ON LECTURE V.

1 *Mbh.* Shanti, 65.

2 Ibid. Vana Parva. 180, 20ff.

3 See Note IV, 20.

4 *JRAS*, 1909, pp. 1053-1087, *JBBRAS*, XVIII, p. 104.

5 SMITH, *Early History of India* (IVth Edn.) p. 288.

6 *EI.*, VII, pp. 53-55.
Ibid, VII, p. 90.
Ibid, XVIII, p. 325.

7 e. g. Allata of the Gobhila dynasty married a Huna Princess named Hariyadevi.
I. A. XXXIX, p. 191.

8 *B. G.* Pt. I, Appendix III;
D. R. Bhandarkar, 'Gurjaras' *JBBRAS*
XXI, 405 ff., FORBES—*Rasa-Mala*, I. 40.
EHI. 428 ff.; *JRAS* 1909, 53, 56;
Hoerrle *JRAS* 1904, 639, 662.
JRAI, 1911, 42.

9 Gwalior Prashasti of Mihira Bhoja Vss. 3, 4,
EI. XVIII. pp. 107-114.

10 *Alberuni's India*, edited by Sachau. II, 13.

11 MUNSHI, *The Imperial Gurjaras*—Chapts. II, IV.

12 RAJASEKHARA, *Kavya Mimansa* pp. 33-55.
Bal-Ramayana, X, 86-90.

13 *JRAS* 1894, 4-9 ; 1895, 516-18.

14 BEAL, *Buddhist Records of the Western World*, II, 271.

15 OJHA, *History of Rajputana*, I, 75, n. 1.
JASB. Vol. LI, Pt. 1.

16 VAIDYA, *History of Mediaeval Hindu India* I., 162.

17 Sachau, op cit.

18 WATTERS, *On Yuan Chuang* II, 164-65.

19 BANA, *Harsha-Charita*. 236-38.

20 *Sathapatha Br*. IV, 1-4-6.
तस्मादु क्षत्रियेण कर्म करिष्यमाणेनोपसर्तव्य एव ब्राह्मणः। स हैवास्मैतद् ब्रह्मप्रसूतं कर्मर्ध्यते।

21 Ibid., V, 4·45.
एष च क्षोत्रियश्चेतौ ह वै द्वौ मनुष्येषु धृतव्रतौ।

22 *Ait. Br*. 34-8.
अर्धात्मा ह वा एष क्षत्रियस्य यत्पुरोहितः।

23 *Tait. Sani*. V, 1. 10. 3.
तस्माद् ब्राह्मणो राजन्यवानत्यन्यं ब्राह्मणं
तस्माद्राजन्यो ब्राह्मणवान्त्यन्यं राजन्यम्।

24 *Shatapatha Br*. V. 4. 45 explains RV. 1. 25. 10.
निषसाद धृतव्रत् इति। धृतवतो वै राजा।

25 *EI*, IV, 210.
वर्णाश्रमव्यवस्थापनप्रवृत्तचक्रः प्रभाकरवर्धनः।

IA. XII, 148.
सकलस्मृतिप्रणीतमार्ग्गसम्यक्परिपालनप्रजाहृदयरञ्जनान्यर्थराजशब्दो।

26 FLEET, *Corpus Inscriptionum Indicarum*, No. 38, 164.
सकलविद्याधिगमविहितनिखिलविद्वज्जनमनः परितोषातिशयः ।

27 ACHARYA, *Historical Inscription of Gujarat*, 1, 146.
विदधानस्सन्धिविग्रहः समासनिश्चयनिपुणः स्थानेनुरूपमादेशं ददद्गुणवृद्ध विधानजनितसंस्कारस्साधूनां राज्यसालातुरीयतन्त्रयोरुभयोऽपि निष्णांतः प्रकृष्टविक्रमोपि....

28 FLEET, op-cit. No. 14, VS. 6.
तस्मिन्नृपे शासति नैव कश्चिद्धर्मादपेतो मनुजः प्रजासु। आर्तोदरिद्री व्यसनी कदर्यो, दण्डो न वा यो भृशपीड़ितः स्यात् ॥

29 Sachau, op-cit, I, 125.

30 *EI*, VIII, 47.
शब्दार्थगान्धर्वन्यायाद्यानां विद्यानां महतीनां पारणधारणविज्ञानप्रयोग वाप्तविपुलकीर्तिना....

31 MUNSHI, *Imperial Gurjars*, p. 46.

32 MUNSHI, *Gujarata and its Literature* 71.

33 MUNSHI, *Imperial Gurjaras*, 46.

34 *The Life of Hemchandra*, SJS. No. 11, Foreward p. 13.

35 BANA, *Harsha Charita*, 41.
अभवंश्चास्य वयसा समानाः सुहृदः सहायाश्च । तथा च । भ्रातरौ पारशवौ चंद्रसेनमातृषेणौ ।

36 SMITH, 225.

37 *Ibid*, 288.

38 *JRAS* 1909, 1053, 1087, 1093.

39 SMITH, *op-cit.*,-225.
Mbh. (Bhishma) XI, 28.
शाको नाम महाराज प्रजा तस्य सदानुगा ।
तत्र पुण्या जनपदाः पूज्यते तत्र शंकरः ॥

40 *Bom. Gaz.* I, Pt. II. Appendix, p. 463.

41 ELLIOT, I, 126.

42 SHARMA. *Conversion Reconversion to Hinduism during the Muslim Period*, p. 2.

43 Ibid, p. 3.

44 MEDHATITHI on Manu. IX, 168.

45 Ibid, on VII, 42.

46 Ibid, on III, 67 ; X, 127.

47 Ibid, on II, 22.

48 Ibid, on II, 23.

49 *Devala Smriti*, I.
सिन्धुतीरे सुखासीनं देवलं मुनिसत्तमम् ।

50 Ibid, 2.
भगवन् म्लेच्छनीता हि कथं शुद्धिमवाप्नुयुः ।

51 Ibid, 17, 18.

52 Ibid, 16.

53 Ibid, 30, 31.

54 Ibid, 39.

55 Ibid, 48, 50-52.

56 Ibid, 59-60.

57 GIRDIZI, *Zainul Akhbar*, p. 59.
Firishta, pp. 25-26.

58 *Tarikh-i-Sorath*. Transl. by Ranchodji Amarji Bombay 1882, 112.

59 VIDYARANYA, *Panchadashi Triptidipa*, vs. 239.
गृहीतो ब्राह्मणो म्लेच्छैः प्रायश्चित्तं चरन्पुनः ।
म्लेच्छैः संकीर्यते नैव तथा भासः शरीरकैः ॥

60 MUNSHI, *Gujarata and its Literature*, pp. 103-104.

61 *EI*. XVIII, pp. 107-114. Gwalior Prashasti of Mihira Bhoja VS. r. 4.

तद्वंशे प्रतिहारकेतनभृति त्रैलोक्यरक्षास्पदे
देवो नागभटः पुरातनमुनेर्मूर्तिर्बभूवाद्भुतम् ।
येनासौ सुकृतप्रमाथिवलनम्लेच्छाधिपाक्षौहिणीः
क्षुन्दान स्फुरदुग्रहेतिरुचिरैर्दोर्भिश्चतुर्भिर्बभौ ॥

62 Bom. Gaz. I, Pt. I, 109. r. 2.

63 Vide MUNSHI, *Imperial Gurjaras* Chapt. VI pp. 104-123.

64 *Tahqat-i-Nasiri* of Maulana Minhaj-ud-Din, translated by Raverty I, 451. Zafar-ul-Walih, (Edited by Ross) II, 675.

Tarikh-i-Firishta. (ed. by Briggs) II, 170.

Tahaqat-i-Akbari, Bibliotheca Indica, tranl. by B. Dey, 36.

65 *JRAS* 1913, 279.

66 Note 60, above.

67 See IA, XI, 241-245 Arjunadeva's Veraval grant of 1264 AC.

68 AMIR KHUSRU, *Tarikh-i-Alai*, Elliot. III. 90.

69 Barni, *Tarikh-i-Firoz Shahi* pp. 404, 412.

SHARMA, op-cit, p. 5, 6.

70 Afif, *Tarikh-i-Firoz Shahi* p. 388.

71 *Firishta* p. 311.

72 SHARMA op-cit p. 8.

73 Ibid.

74 Ibid.

75 Ibid., p. 9.

76 Ibid., p. 11.

77 Ibid., p. 11.

78 Ibid., p. 9.

79 Ibid., p. 11.

80 Ibid.

81 Ibid., p. 12.

82 Ibid., p. 13.

83 Ibid., p. 14.

84 KANE, *History of Dharmashastra* Vol. II. pt. II pp. 973, 974.

85 *Mirate Ahmadi*, Transl. By D. B. Krishnalala Zaveri Vol. II, pt. I, pp. 178-179.

NOTES ON LECTURE VI.

1 Gita. III, 8.
नियतं कुरु कर्म त्वम् ।

2 Ibid, XVIII, 47.
स्वभावनियतं कर्म ।

3 Ibid, XVIII, 47, III, 35.
स्वधर्म

4 Ibid, IV, 16, 17.
किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥
कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥

5 Ibid, III, 5.
न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

6 Note IV, 15 above.

✓7 Ibid, III, 6.
कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥

✓8 Ibid, III, 8.
कर्म ज्यायो ह्यकर्मणः ।

9 Note IV, 7 above.

10 Ibid, XIV, 22-27.
गुणातीत
II, 45.
निस्त्रैगुण्य

11 Ibid, II, 50.
बुद्धियुक्तः

12 Ibid.
✓ योगः कर्मसु कौशलम् ।

13 Ibid, II, 47.
कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूः ....

14 Ibid, II, 48.
योगस्थः कुरु कर्माणि सङ्ग त्यक्त्वा धनंजय ।

15 Ibid, II, 47-53.
16 Ibid.
17 Ibid.
18 Ibid.
19 Ibid.
20 Ibid.
21 Ibid.

✓22 Ibid, II, 62, 63.
ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।
संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥
क्रोधात्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

23 Ibid, III, 34, 35.
इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥
श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

24 Ibid, III, 37, 39, 41, 43.

25 Ibid, II, 56.
वीतरागभयक्रोधः ।

26 Ibid, II, 41.
व्यवसायात्मिकाबुद्धिरेकेह ।

27 By complete Surrender unto God.
Ibid. XVIII, 65, 66.
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥
सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

28 Vivekacudamani, 24.
सहनं सर्वदुःखानामप्रतिकारपूर्वकम् ।
चिन्ताविलापरहितं सा तितिक्षा निगद्यते ।

29 *Yogasutra*, iii, 1, 2.
देशबन्धश्चित्तस्य धारणा ।
तत्र प्रत्ययैकतानता ध्यानम् ।
also,
देशावस्थितिमालम्ब्य बुद्धेर्या वृत्तिसंततिः ।
वृत्त्यन्तरैरसंस्पृष्टा तद्ध्यानं सूरयो विदुः ॥

30
ईश्वरः तत्र प्रणिधानं भक्तिविशेषः विशिष्टमुपासनामिति ॥

31 *Gita* II, 14, 15.
✓मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदा ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥
यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥

32 Note 28 above.

33 II, 45 ; V, 3 ; VII, 28.
निर्द्वन्द्वः । द्वन्द्वमोहनिर्मुक्ता ।

34 Ibid, VII, 27.
इच्छाद्वेष समुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥

35 Ibid, IV, 22.

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥

36 Ibid, XVII, 5, 6.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥
कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥

37 Ibid, VI, 16, 17.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥
युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥

38 Note 31, above.

39 *Yogasutra*, i, 27, 28.

तस्य वाचकः प्रणवः । तज्जपस्तदर्थभावनम् ।

40 *Gita* X, 25.

यज्ञानां जपयज्ञोऽस्मि ।

41

श्रीकृष्णः शरणं मम ।

42

अहं ब्रह्मास्मि ।

43

गीता सुगीता कर्तव्या किमन्यत्शास्त्रविस्तरैः ।

44 *Yogasutra*, i, 33.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ।

45 *Gita* II, 64, 65.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥

45

बुद्धियुक्तो, बुध्यायुक्तः etc.

47 Ibid, VI. 33, 34.
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥
चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याऽहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥

48 Ibid, VI, 35, 36.
असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥
असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥

49 *Yogasutra*, iii, 1.
देशबन्धश्चित्तस्य धारणा ।

50 Ibid, iii, 2.
तत्र प्रत्ययैकतानता ध्यानम् ।

51 Ibid, iii, 3.
तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ।

52 *The Life of Shri Ramakrishna.* (4th Edn., p. 71)

53 Ibid, p. 296.

54 *Yogasutra*, i, 12.
अभ्यासवैराग्याभ्यां तन्निरोधः ।

Gita, VI, 35.
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ।

55 Ibid, VI, 10.
योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यत चित्तात्मा निराशीरपरिग्रहः ॥

56 Ibid, VI, 11.
शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥

57 Ibid, VI, 12.
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥

58 Ibid, VI, 13.
समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥

59 Ibid, VI, 14, 25.
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥
शनैः शनैरुपरमेद्बुध्द्या धृतिगृहीतया ।
आत्मसंस्थ मनःकृत्वा न किंचिदपि चिन्तयेत् ॥

60 & 61 Ibid, VI, 19, 26.
यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥
यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥

62 *Yogasutra*, i, 38.
यथाभिध्यानाद्वा ।

63 Note 60 above.

64 Vide *Yogasutra*, i, 35.
विशोका वा ज्योतिष्मती ।

Which is explained as
प्रकाशमयत्वाज्योतिष्मतीत्वम् ।

65 *Gita*, XVIII, 52.
ध्यानयोगपरः

NOTES ON LECTURE VII.

1 Note VI, 37 above.

2 Rv. X. 109, AV. XI, 5.

SHATAPATHA BRAHMANA. XI, 5. 4. 1.

ब्रह्मचर्यमागामित्याह । ब्रह्मण ऽएतवैतदात्मानं
निवेदयति ब्रह्मचार्यसानीत्याह ब्रह्मणऽएवैतदात्मानं परिददाति ॥

GOBHILA GRIHYA SUTRA. II. 10. 21.

ब्रह्मचर्यमागामिति वाचयति ।

APASTAMBHA DHARMASUTRA. II, 4. 9.

APASTAMBHA GRIHYA SUTRA, IV. 11. 1.

KAUSHIKA SUTRA, 55. 9.

PARASKARA GRIHYA SUTRA, II, 2. 6.

MAHABHARATA.

अश्वमेधपर्व—46

एवमेतेन मार्गेण पूर्वोक्तेन यथाविधि ।
अधीतवान् यथाशक्ति तथैव ब्रह्मचर्यवान् । १ ॥

पूताभिश्च तथैवाद्भिःसदा दैवततर्पणम् ।
भावेन नियतः कुर्वन्ब्रह्मचारी प्रशस्यते ॥ ७ ॥

संस्कृतः सर्वसंस्कारैस्तथैव ब्रह्मचर्यवान् ।
ग्रामान्निष्क्रम्य चारण्ये मुनिः प्रव्रजितो वसेत् ॥ ६ ॥

उपस्पृशेदुधृताभिरद्भिश्च पुरुषः सदा ।
अहिंसा ब्रह्मचर्यं च सत्यमार्जवमेव च ॥ २६ ॥

अरण्यपर्व – 85. 2.

शांतिपर्व– 61. 7. 19.

चरितब्रह्मचर्यस्य ब्राह्मणस्य विशांपते ।
भैक्षचर्यास्वधीकारः प्रशस्त इह मोक्षिणः ॥ ७ ॥

ब्रह्मचारी व्रती नित्यं नित्यं दीक्षापरो वशी ।
परिचार्य तथा वेदं कृत्यं कुर्वन्वसेत्सदा ॥ १९ ॥

MANU SMRITI, II, 41, 175 ; VI, 87.

3 *The Gospel of Shri Ramakrishna*, pp. 62.

4 Ibid, pp. 62, 63.

5 *Paraskara Grihyasutra.*

प्राणैस्ते प्राणान् सन्दधामि अस्थिभिरस्थीनि त्वचा त्वचमिति ।

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